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ANNOUNCEMENT.

THE present issue of the AMERICAN ECCLESIASTICAL REVIEW contains the numbers for November and December. The object of their simultaneous publication is to give our readers an idea in advance of the character and form of the new series beginning with January, 1890, which will be enlarged to double its present size and issued monthly, as heretofore.

At the beginning of the year we stated that our purpose was to found a Review which, covering the entire field of the ecclesiastical sciences, would fill a want, felt, we had no doubt, by the larger and more intellectual portion of our clergy. The enterprise was, nevertheless, a venture. We had no special claim upon the confidence of our reverend brethren, to assure them that the work might not fail. Our superiors, though we thought they trusted us, could not be expected to assume the responsibility of an undertaking which, being wholly our own, had to prove itself worthy of support. Our means, too, were limited. The narrow compass of the REVIEW made it difficult to give sufficient variety to the programme of each number, so as to make it equally attractive to the various classes of readers for whom it was intended.

To-day our success is assured, and we can do what we

originally proposed. There are still some difficulties, but they are such as come from ourselves and not from a lack of generous support on the part of the clergy. Time will, we trust, perfect the means at our disposal for doing the work, conceded on all sides to be worthy of every best effort. Aside of the "Approbation" of His Eminence the Cardinal, each number of the REVIEW will henceforth bear the official "Imprimatur" of His Grace the Archbishop of New York, with a regular theological censor to supervise the character of the Contents. On the part of the Publishers we have to state, that, as the enlargement of the REVIEW to double its present form, making two solid volumes for each year, entails additional expense, the price of the annual subscription will have to be raised. We feel that our readers will make no objection to this, especially since Messrs. Pustet & Co. have reduced the subscription to its minimum rate.* They have, moreover, at our instance, consented to arrange for much lower rates in favor of Seminarians, who will be notified of the fact. Priests who are too poor to afford subscribing to a Monthly which may assist them in the fulfilment of their duty need only give us their address, and we shall gladly see that the REVIEW be sent to them regularly free of charge.

It only remains for us to thank those who, of their own accord, have generously commended and aided us in our work, and the character of whom, without exception, is for us the best guarantee that we are in the right way. There have also been a few critics. Some fair, some foul. The former are among the gentlemen whom we thank. To the latter we would say this: If you will and must feed on thistles and nettles—then do not patronize the REVIEW. We offer no field but for such growth as is likely to give health. Not everything, it is true, but something, "paciferæ olivæ ramos," which may help the constitution,

* The regular subscription price for the two volumes will be Three Dollars and a Half. An Index accompanies the June and December numbers.

instead of undermining it. It is surely an error to think that we could ever attempt to be a censurer of Bishops, for that were interfering with the Pope; nor to be a corrector of brother priests, since, where that is necessary, it is the business of the Bishops. If our authority offend, it may be that truth offends, and that those who demur have simply judged themselves. Our subscription list at the end of eight months shows that the best element of the clergy have thus far approved of our course, and whilst we are conscious that they must have considerately weighed our difficulties, we take their testimony as our safest passport. For the rest, we account it neither an honor nor a gain to number among our readers those who set themselves with small-minded malice to pick flaws in a work which, whether they are able or not, they would not move a step to improve. We serve, but our Master is of such a character that we may say withal: *Noblesse oblige.*

DISCIPLINARY DECREES OF THE ROMAN CONGREGATIONS.

MORALISTS as well as Rubricists differ in their positions concerning the legal obligation induced by particular disciplinary decrees of the Roman Congregations. A more thorough investigation of this question is therefore both important and interesting. By limiting the question as we shall do, the decisions of the Congregations of Rites and of the Council of Trent will almost exclusively claim our attention; for the decisions of the other Congregations are for the most part evidently universal laws, or evidently particular decrees or mere judicial sentences. The fact of *our* dependence on the Congregation of the Propaganda simplifies matters still more for us. To proceed, then, with order and clearness, we shall first briefly indicate those decrees and decisions of the Congregations whose legal force is not disputed, and investigate in the second place the legal claims of the disputed decrees.

The decisions of the Congregations are either *judicial sentences*, or they are *decrees strictly so called.* Since the Congregations have received judicial power from the Holy Father, it is certainly beyond dispute that their judicial sentences bind the litigating parties. To lower courts such judicial decisions may serve as guiding principles in similar cases, but universal laws of the Church they are not. With these judicial sentences we may compare the "Responsa Prudentium" of the old Roman law, i. e., the legal opinions of a body of men deputed to explain doubtful and ambiguous laws. The judge was bound to follow these answers, as we see from the following words of the Corpus Juris Justiniani; [1]

[1] Institutionum L. 1 tit. 2 § 8.

"quorum omnium sententiæ et opiniones eam auctoritatem tenebant, ut judici recedere a responsis eorum non liceret, ut est constitutum." As the Responsa Prudentium bound the judge alone, and were safe guiding principles for other lawyers, so are the judicial sentences of the Congregations binding on the litigating parties alone, but may in similar cases be safely followed by inferior courts.

The *decrees properly so called* of the Congregations are either promulgated or not. The Congregations enjoying legislative power, their promulgated decrees are universal laws of the Church. A difference must, however, be noticed between the legislative power of the Congregation of Rites and that of the Congregation of the Council of Trent. The latter must consult the Holy Father before issuing any universal decree, while the former may issue universally binding decrees without consulting the Pope, except in the case of the offices of saints. This difference dates back as far as the bull "Immensa æterni Dei," issued by Sixtus V in 1587; the text referring to the point in question reads as given in the note.[1] How far the legislative power of the Congregation of Rites extends, is also evident from an answer given by the same on May 23, 1846, and confirmed by Pope Pius IX. on July 17 of the same year. The Father General of the Dominican Order had proposed the question: "An decreta a S.

[1] As to the Congregation of the Council of Trent: "Cardinalibus, præfectis interpretationi et executioni Concilii Tridentini, si quando de his, quæ de morum reformatione, disciplina ac moderatione et ecclesiasticis judiciis aliisque hujusmodi statuta sunt, dubietas aut difficultas emerserit interpretandi facultatem Nobis tamen consultis, impertimur." We may note, by the way, the absence of any power to explain the *dogmatic* meaning of the Council of Trent. Next, concerning the Congregation of Rites: "Quinque Cardinales delegimus, quibus hæc præcipue cura incumbere debeat, ut veteres ritus sacri ubivis locorum in omnibus urbis orbisque ecclesiis, etiam in Capella nostra Pontificia in Missis, divinis officiis, sacramentorum administratione, cæterisque ad divinum cultum pertinentibus, a quibusvis personis diligenter observentur; cæremoniæ, si exoleverint, restituantur, si depravatæ fuerint, reformentur; libros de sacris ritibus et cæremoniis, imprimis Pontificale, Rituale Cæremoniale, prout opus fuerit, reforment et emendent, officia divina de sanctis Patronis examinent et, Nobis prius consultis, concedant."

Congregatione emanata et responsiones quæcunque ab ipsa propositis dubiis scripto formiter editæ eamdem habeant auctoritatem, ac si immediate ab ipso summo Pontifice promanarent, quamvis nulla facta fuerit de iisdem relatio sanctitati suæ?" The answer is: "affirmative."

In the light of these decrees we easily understand the answer of Sept. 11, 1847. The question had been asked: "an decreta S. Rituum Congregationis dum eduntur derogent cuicumque contrariæ invectæ consuetudini, etiam immemorabili, et in casu affirmativo obligent etiam quoad conscientiam?" The answer is: "Affirmative, sed recurrendum in particulari." For duly promulgated decrees of the Congregation, having the full force of so many laws, destroy, as a matter of course, any contrary custom; while particular decrees, being, at least, so many precepts for all to whom they are addressed, oblige them to abandon their customary way of acting, if it be in opposition to the decrees. How Dr. Maier can infer from the above answer that any particular decree in re universali destroys, even if not universally promulgated, any and every contrary custom existing in the Church, is more than we can understand.

Next we proceed to consider those decrees of the Congregations that are not promulgated. Not to be misunderstood, we exclude from the start such decrees as by their very nature refer only to certain places, certain persons, and certain classes of persons; we consider, in other words, not promulgated decrees concerning a "materia universalis." To propose the subject of our investigation in the form of a question: Do disciplinary decrees "in materia universali" oblige the whole Church, although they be addressed to particular persons or to particular churches only? Before answering this, we must draw the attention of the reader to the different relations which such a decree may have to a pre-existing law. It may merely repeat and urge a pre-existing obligation, or again, it may limit a previously ambiguous law to a definite meaning, or in the third place, it may extend an existing

law to other analogous cases and add such determinations and additions without which the observance of the law is practically impossible or very inconvenient. To use technical language, we may have "decreta pure comprehensiva," or "decreta non pure comprehensiva," or "decreta extensiva."

There can be no doubt with regard to the "decreta comprehensiva," since a legal obligation existed before the decree. We shall endeavor to illustrate this by two examples, which our opponents wish to classify as decreta extensiva or non pure comprehensiva, and then arrive at the conclusion that *all* particular decrees in re universali are universal law, without being promulgated. (*a*) In the Cæremoniale Episc. we read: "Non licet deferre stolam, quum quis sacerdos (non Episcopus), etiamsi sit Parochus aut Prælatus regularis vel sæcularis, Vesperis (non defunctorum) præsidet." Now, this being the universal law, it is evident that any particular decree of the Congregation of Rites stating the same prohibition, promulgated or not promulgated, can but enforce and strengthen the previously existing obligation. (*b*) Pius V., in his bull "Quo primum tempore," of July 13, 1570, gave the following law: "mandantes et omnibus districte præcipientes in virtute s. obedientiæ, ut missam juxta ritum, modum et normam in missali præscriptam decantent ac legant. . . neque in missæ celebratione alias cæremonias vel preces addere vel recitare præsumant." Hence, again, any particular decree forbidding the use of incense in a simple Missa Cantata may be said to have universal force, as strengthening the existing prohibition from adding any ceremonies to those prescribed in the missal. Both cases seem extremely plain and simple when looked upon without bias; but Falise[1] manages to rest on them his position, that the Congregation of Rites acts as if all its particular decrees "in re universali" were universally binding.

Finally we come to our subject proper, namely, particular

[1] Comp. lit. pract. p. 360.

"decreta non pure comprehensiva" and "extensiva," both in materia universali.—We may then word our question: Does a particular "decretum extensivum," or a particular "decretum non pure comprehensivum," induce a universal obligation? If we consult extrinsic evidence, both sides of the alternative seem solidly probable. Fagnani, Zamboni, Bouix,[3] Maier,[4] Falise,[5] and many others, especially Rubricists, answer in the affirmative, while Sanchez,[6] Bonacina,[7] La Croix,[8] Vega,[9] de Ledesma,[10] Laymann,[11] Krimer,[12] O'Kane,[13] Lehmkuhl,[14] Benger,[15] and many others, answer with more or less precision in the negative. Lehmkuhl, in his Theol. Mor.,[16] and Nilkes[17] defend the negative side with great decision and earnestness. The array of great names on the negative side is, of course, more than sufficient for a probabilist to form his conscience; for, an obligation against which such grave authority militates cannot be called certain.

But it will, no doubt, give greater satisfaction, if we consider the question from the point of intrinsic evidence. And first the "decreta extensiva" must be examined. Here, the question whether promulgation is needed to give a decree the force of law is of vital importance. Bouix[18] tells us that we can no longer maintain that promulgation is essential to law. Hence it follows, that decrees become laws by their

[1] Jus. can., l. 1 decr. c., quoniam de constit., n. 8 ss.
[2] Coll. decret. Conc. Trid. Proleg. § xv. [3] De curia Rom. pars iii.
[4] Liturgische Behandlung des Allerheiligsten, p. 28 ff.
[5] Lit. pract. Comp., p. ii., c. ii.
[6] De matrim., l. viii., disp. 2, n. 10. [7] De leg., disp. 1, qu. 1, punct. 8, n.4.
[8] Theol. Mor. l. 1, § 574. [9] In summ. t. 1, c. 62, c. 40.
[10] In summ. tom. 1, de sacr. pœn. c. 13, diff. 5.
[11] L. 1, tr. 4, c. 7, n. 26.
[12] Jus can., l. 1, decr. qu. 2, tit. 2, de constit. n. 920.
[13] Notes on the Rubrics, 3d. ed., n. 32.
[14] Stimmen aus Maria Laach, 1874. I. p. 590.
[15] Pastoral Theol., 3 Buch. § 72, 5. [16] P. I., p. 133 s.
[17] Linzer Quartal-Schrift, 1888. p. 281 ff., and p. 546 ff. The arguments and references of these two articles have been extensively utilized in the present paper.
[18] L. c. p. 310.

very divulgation through the instrumentality of text-books, newspapers, periodicals, etc. We can but answer, that whether promulgation is an *essential constituent* of law, or an *essential condition*, is of little importance in our investigation; but that the principle bearing on our question, namely, the essential necessity of promulgation to law, is upheld by nearly all great authors. Suarez[1] says: "hæc conditio fere ab omnibus doctoribus ad complementum legis postulatur, ut videre licet in Divo Thoma (i^{a} ii^{æ} q. 90 a. 4) et aliis doctoribus," and Benedict XIV asserts:[2] "Certum est ad legis substantiam pertinere ipsam legis promulgationem." The reasonableness of this position may be shown by the following consideration: Without obligation there can be no law, and without promulgation there can be no obligation. For there can be no obligation, unless the will of the legislator to bind can be known to the community, and this cannot be known, unless the legislator, in his official capacity, manifests the same to the community, or, in other words, unless he promulgates his law.

Nor can this thesis be overthrown by the reasoning of Bouix and Riganti. We must recall a certain fact, before we shall be able to understand their argument. It is well known that the "Regulæ Cancellariæ," i.e., the papal regulations concerning ecclesiastical benefices, cease with the death of the Pope, and are again enforced by the newly elected Pope, the day after his election. Now, Urban VIII placed the following words in the introduction to these rules: "Sanctissimus in Christo Pater et Dominus Noster N., divina providentia Papa N. in crastinum suæ assumptionis ad summi Apostolatus apicem . . . ., reservationes, constitutiones et regulas infra scriptas fecit, quas etiam . . . . ex tunc, licet nondum publicatas, et suo tempore duraturas observari voluit." Hence the two above named authors infer, that promulgation is no longer needed to constitute a law; both confess, however,

[1] De leg. l. 1, c. 11, n. 1; cf. also n. 3.

[2] De syn. l. 13, c. 4, n. 1.

that these words only annul whatever may have been done against the papal regulations "ex tunc . . . .," without rendering it liable to punishment.

In the first place, we must remember the words of Benedict XIV, who wrote a century after Urban VIII, "certum est, ad legis substantiam pertinere ipsam legis promulgationem."[1] Again, the words of Urban VIII may be readily explained. For the "Regulæ Cancellariæ" refer to cases in which the conferring of ecclesiastical benefices is reserved to the Holy Father. Now, according to Canon Law, no bishop can validly confer an ecclesiastical benefice, as soon as the Pope interferes ("si conferendis beneficiis se miscuit vel manus apposuit S. Pontifex)." On the other hand, it is a fact well known in the universal Church, that each newly elected Pope, on the day after his election, re-enforces the Regulæ Cancellariæ and thus "apponit manus beneficiis conferendis." Well then might Urban VIII say that the Regulæ Cancellariæ oblige "ex tunc, licet nondum publicatæ."

Before leaving the subject of promulgation, we must consider a few erroneous principles which our opponents, at least implicitly, assume in arguing against our position. 1. Promulgation is identical with simple divulgation. 2. The promulgation of a law may be supplied by an authentic edition of the same. 3. The promulgation of a law may be supplied by a formal edition of the same. The special meaning of these principles as well as their falsity will appear from the use our opponents have made of them.

1. St. Alphonsus, in his chief work[1] and in the Homo Apostolicus[2] had held that the decrees we now consider *probably* did not bind universally. But in his "elenches quæstionum reformatarum" he says: "Hujusmodi declarationes, quæ jam in Ecclesia universaliter *divulgatæ et facto sic promulgatæ* fuerint usu plurium vel relatione auctorum communiter ipsas referentium, hæ satis omnes fideles obstringunt." Unless the saintly author refers here to decrees that have become

[1] V. loc. sup. cit. [2] l. 1. n. 106, 116.

laws through *custom*, we must "salvo meliore judicio" abandon his authority on the point of promulgation, the definition of which may be seen in any manual of Moral Theology.

2. The second erroneous principle is implicitly applied by our opponents to the "Collectio Gardelliana," a collection of the decrees of the Congregation of Rites. Its first edition, by Aloysius Gardellini, appeared in 1808, its second, by Joseph de Ligne, contains the decrees up to 1848; its third reaches to 1856; after that an appendix containing all the newly issued decrees has been published every ten years. So much for the excellent work; now as to its fatal abuses. The title of the work reads: "Decreta *Authentica* Congregationis Sacrorum Rituum ex ejusdem actis collecta." And a special decree of the Congregation has been obtained, which reads thus: "Voluit (S. R. Congregatio), ut in judiciis et in quacumque dirimenda controversia illorum tantummodo decretorum auctoritas valeat, quæ in hac editione a se permissa et approbata atque secretarii S. R. Congregationis manu subscripta continentur." The third edition is preceded by a new decree, granting to that edition the same privileges which the former two had enjoyed. Now, what are these privileges? The Congregation of Rites permits and approves a certain edition of its decrees and grants it the distinction of being the solely authentic edition. Our opponents infer from this that all decrees contained in that edition are universal laws of the Church; if they refer to a "materia universalis" they silently suppose that promulgation of a law may be supplied by its authenticity. Promulgation supposes a publication of the law *by the lawgiver himself and in his own name;* the "Collectio Gardelliana" is neither a publication of the Congregation of Rites, nor is it published in the name of the Congregation. Far different are the publications: "Authentica collectio precum et piorum operum, quibus indulgentiæ sunt annexæ," and "Decreta authentica S. C. Indulgentiarum et S. Reliq.;" the former was edited by a special order of Pope Pius IX, the latter by order of Pope Leo XIII.

3. The third false principle is applied to both the "Collectio Gardelliana" and to all particular decrees in re universali issued by the Congregations. The Sacred Congregation of Rites being asked: "an tamquam *formiter edita* habenda sint decreta et responsiones in collectione authentica Gardelliana inserta" answered: "Affirmative." The same answer, "Affirmative," was given, in 1846, to the question: "an decreta a S. Congregatione emanata et responsiones quæcunque ab ipsa, propositis dubiis, *scripto formiter editæ* eamdem habeant auctoritatem, ac si immediate ab ipso summo Pontifice promanarent, quamvis nulla facta fuerit de iisdem relatio sanctitati suæ?" From these decrees our opponents infer the universally binding power of particular decrees in re universali—in point of fact, however, "formiter edita" and "scripto formiter editæ" means nothing but *authentic* decrees, and decrees issued by the Congregation as a body, not by single members of the Congregation or its prefect. For, when the question was proposed: "an per verba, dummodo formiter scripto editæ fuerint, sufficiat quod sint subscriptæ a S. R. Congregationis prælecto et secretario ac ejusdem sigillo munitæ, seu potius requiratur, ut sint vel Romæ vel ab episcopis in suis diœcesibus promulgatæ," the Congregation answered: "Affirmative ad primam partem, negative ad secundam." Both question and answer distinguish "formiter edita" from promulgation. Nor can any more be inferred by our opponents from the fact that the decrees of the Congregation enjoy the same authority as if they had been issued by the Holy Father himself. For the decrees of the Holy Father also, to become universal laws, need promulgation; hence, neither his Holiness' particular decrees in re universali are universal laws.

Now we may proceed to the "decreta non pure comprehensiva," the last point to be investigated. We remember that such decrees authentically explain an objectively ambiguous law. The doubt of this person or that does not make a law objectively ambiguous; its wording itself must be

such as to admit of a twofold interpretation. We must also keep in mind that the lawgiver himself did not promulgate his law in two or more meanings; or, even if we grant this to be possible, the decree determining such a law to one definite meaning is a "decretum extensivum" not a "decretum non pure comprehensivum." Hence, in our case, the lawgiver has promulgated an objectively ambiguous law in one determined meaning; the whole doubt in this case is, therefore, a "dubium facti," i. e., in what sense has the law been promulgated? The lawgiver alone can solve this doubt with certainty. But Suarez[1] and Reiffenstuel[2] require, even in the case when the lawgiver explains his own law, a new promulgation, in order that the interpretation may have legal force.

Whatever may be our opinion on the last point does not affect our case proper—for we suppose, as it almost exclusively happens, that the Congregation explains an objectively ambiguous law, which had not been isued by the physically identical persons who explain it. Unless we grant infallibility to the Congregations, which, I suppose, nobody is willing to do, we can never be certain that their interpretation of the ambiguous law agrees with the sense in which the law had been promulgated; such an interpretation, therefore, remains in itself an uncertain and doubtful law. It is by a new promulgation only that such a "lex dubia" changes to a "lex certa." Our opponents freely admit that universal promulgation is not had in the answers which the Congregations give in particular cases to private persons or single churches; nor do the Congregations wish us to look upon such particular answers as universal decrees; for they carefully distinguish between universal and particular decrees, and often from a series of questions they select some to be answered by universal decrees, while the other questions of the same set receive only particular answers.

In conclusion, we must warn our readers against a misun-

[1] De leg. vi., c. 1., n. 2 et 3. [2] Jus can., l. i., tom 1, § 15.

derstanding. We do not wish to weaken the authority of particular decrees in so far as they are the expression of the opinion of a body of learned men; we deny only that particular decrees in re universali have the force of law. Diana expresses this very clearly:[1] "illis [sc. Cardinalium] decisionibus, etsi magnæ sint auctoritatis, non est necessario standum;" and again:[2] "nisi aliter per sedem Apostolicam declaretur, censeo cum super dictis Doctoribus, declarationes Cardinalium maximi quidem ponderis esse, et ab iis nulla ratione recedendum sine firmissimo fundamento; attamen vim legis non habere existimo, neque standum illis necessario." Should there still be a doubt regarding the legal obligation of particular decrees in any reader's mind, we can but point to an answer of the Congregation of Rites[3] given to a question on this very point: "Consulat probatos auctores." If the references to the "probati auctores" given during the course of our investigation be duly studied, they will satisfy any healthy conscience.

[1] Resol. mor., t. iii., tr. 3 de potest., Ep. R. 60, § 3.

[2] T. VI., tr. i. de leg., R. 21, § 2.

[3] Cf. Gardell., n. 5465.

THE CARDINAL ON THE CENTENARY OF THE AMERICAN HIERARCHY.

WE had intended to publish a paper on the subject of the centenary of the American Hierarchy, but as the Pastoral Letter of the Cardinal Archbishop not only deals with the theme in a manner which leaves nothing to be added from our point of view, and is at the same time an historical document which will be of value as a landmark of progress to those who follow after us, we deem it most fitting to reproduce this Pastoral Address. It is a memorial in honor of the first Archbishop, who as the common spiritual chief watched over the interests of these States, and it is at the same time a grateful testimony, which every American Catholic may echo from his heart, of the countless benefits we have drawn from the growth of that modest sprig planted in this rich soil under the atmosphere of freedom a hundred years ago.

JAMES CARDINAL GIBBONS, BY THE GRACE OF GOD AND FAVOR OF THE APOSTOLIC SEE ARCHBISHOP OF BALTIMORE, TO THE CLERGY AND LAITY OF THE ARCHDIOCESE, HEALTH AND BENEDICTION IN THE LORD.

Dearly Beloved Brethren and Children in Christ:

On the 6th of November, 1789, His Holiness, Pius VI, issued a bull creating a Hierarchy of the Church in the United States and appointing the Rev. John Carroll the first Bishop of Baltimore, whose episcopal jurisdiction extended

over all the territory then comprised in the Federal Union. He was consecrated in the chapel of Lulworth Castle in England by the Venerable Bishop Walmesley, Vicar Apostolic of the London district, on the 15th of August, 1790, and soon afterwards he set out for Baltimore, where he arrived on the 7th of December. After occupying this See for a quarter of a century, he died, full of years and merits, December 3d, 1815, in the eighty-first year of his age.

The history of Archbishop Carroll's administration clearly shows that his appointment was not only a wise and judicious but an especially providential one. Gifted by nature with talents of a high order, he improved and developed those talents by a long course of studies in one of the best colleges of Europe, and even among the brilliant scholars of St. Omer he won a high reputation for learning.

THE FIRST ARCHBISHOP OF BALTIMORE.

Archbishop Carroll united in his person the triple character of an ardent patriot, a zealous prelate, and an accomplished Christian gentleman. His devotion to his country's cause gained for him the confidence of the Revolutionary leaders; his apostolic labors commanded the love and veneration of the faithful, and his benevolent disposition and gentle manners won the hearts of all his fellow-citizens with whom he came in contact. Living in the midst of the Revolution, animated by its spirit and zealous for its triumph, so strong was the trust reposed in his loyalty and judgment that he was commissioned by the Continental Congress to accompany his friend Benjamin Franklin, his cousin Charles Carroll, and Samuel Chase on a delicate and important mission to Canada.

The Catholic religion subsists and expands under all forms of government, and adapts itself to all times and places and circumstances; and this she does without any compromise of principle, or any derogation from the supreme authority of the Church, or any shock to the individual conscience.

For, while the truths of faith are eternal and immutable, the discipline of the Church is changeable, just as man himself is ever the same in his essential characteristics, while his dress varies according to the fashion of the times.

Archbishop Carroll was thoroughly conversant with the genius of our political constitution and with the spirit of our laws and system of government. He was, therefore, admirably fitted for the delicate task of adjusting the discipline of the Church to the requirements of our civil constitution.

The calm judgment of posterity recognizes John Carroll as a providential agent in moulding the diverse elements in the United States into an organized Church. He did not wish the Church to vegetate as a delicate exotic plant; he wished it to become a sturdy tree, deep-rooted in the soil, to grow with the growth and bloom with the development of the country, inured to its climate, braving its storms and invigorated by them, and yielding abundantly the fruits of sanctification. Knowing as he did the mischief bred by national rivalries, his aim was that the clergy and people—no matter from what country they sprung—should be thoroughly identified with the land in which their lot was cast; that they should study its laws and political constitution and be in harmony with its spirit; in a word, that they should become, as soon as possible, assimilated to the social body in all things appertaining to the domain of civil life.

A GREAT PRELATE.

The more we study his life the more is our admiration for this great prelate enhanced. His "solicitude for all the churches," his anxiety to provide priests for the widely extended missions, his personal visitation of the scattered members of his flock, his privations and fatigues, his efforts to heal dissensions, to allay disputes, and to avert schisms, his earnest though well-tempered vindication of the Catholic religion against the misrepresentations of her assailants—how vividly these complex labors of the Archbishop recall the

trials and vicissitudes of the Apostle of the Gentiles, as portrayed by himself: "In journeyings often, in perils of rivers, perils in the city, perils in the wilderness, perils in the sea, perils from false brethren, in labor and distress, in watchings often, in hunger and thirst, in cold and nakedness, besides the things that are without, my daily charge, the care of all the churches" (Cor. xi.).

But while assiduous in the care of his own flock, Archbishop Carroll never forgot the duties of Christian charity he owed to those who were not of the household of the faith. His social relations with the Protestant clergy and laity of Baltimore were of a most friendly and cordial character. The veneration in which he was held by all his fellow-citizens was amply attested by the uniform marks of respect exhibited towards him during his long administration, and particularly by the genuine outpouring of grief and the warm tributes of affection paid to his memory at the close of his earthly career.

LOOKING BACK A CENTURY.

On Sunday, the 10th of November next, and on the two days following, the one hundredth anniversary of the establishment of the Catholic hierarchy in the United States will be celebrated in Baltimore with appropriate religious and civic festivities. We cannot, dearly beloved brethren, take a retrospective view of that memorable event, and of the century now drawing to a close, without mingled feelings of gratitude to God for the wonderful things He has wrought through His servants who have gone before us and rest from their labors, and also of a profound sense of the responsibility that devolves upon us to emulate the virtues of our fathers in the faith.

When Bishop Carroll was consecrated in 1790, the entire population of the United States was a little less than 4,000,000, free men and slaves included. The Catholic population was estimated at about 40,000. A small but heroic band of thirty priests, almost exclusively belonging to the

Society of Jesus, ministered to this scattered flock. There was not a single hospital or asylum throughout the land. Churches there were none, unless we designate by that title the few modest houses of worship erected in Catholic settlements, chiefly in Maryland and Pennsylvania. Georgetown College, just then founded, was the only Catholic seat of learning in the country. Such is a true picture of the past. Let us now glance at the present. Thanks to the blessings of an ever-ruling Providence and to the beneficent character of our civil and political institutions, the population of the United States has grown within a century from four to sixty-five millions of people, as happy and contented as any that move on the face of the earth.

THE PROGRESS OF THE CHURCH.

And thanks to the fructifying influence of the Holy Spirit and to the liberty we enjoy, the progress of the Church has more than kept pace with the material development of the country. There is now embraced within the territory of the United States a Catholic population of about 9,000,000. There are thirteen Archbishops and seventy-one Bishops, 8,000 priests, 10,500 churches and chapels, twenty-seven seminaries exclusively devoted to the training of candidates for the sacred ministry; there are 650 colleges and academies for the higher education of youth of both sexes, and 3,100 parish schools. There are 520 hospitals and orphan asylums, where every form of human misery and infirmity is alleviated, and where children of both sexes are rescued from spiritual and temporal wretchedness and are reared to become useful and honorable members of society.

But while we rejoice in the numerical strength of the Catholic religion, we rejoice still more that, far from betraying any symptoms of religious torpor, still less of decay and dissolution, the Church exhibits an organic vitality, an exuberant spirit, a vigorous activity and a sturdy growth, which affords a well-founded hope of unlimited expansion in the

future. We rejoice also that the Episcopate and clergy have not only been greatly multiplied, but that they are bound to one another by the ties of a common faith, hope, and charity, having "one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in us all" (Ephes. iv).

HAPPY RELATIONS OF PASTOR AND FLOCK.

We rejoice, moreover, in the cordial and happy relations which subsist between the clergy and the faithful committed to their charge, that the clergy are ever ready to consecrate to the service of their flocks their time and talents and daily ministration, and to pour out their life's blood, if necessary, and that they receive in return the reverence, the filial love, and the free-will offerings of a grateful and devoted people. If the world understood the sacred and tender ties of charity that bind the pastor to his spiritual children, it would never confound filial obedience and respect with servile fear, for "perfect love casteth out fear" (I. John iv. 18). And we are persuaded that this mutual affection and confidence existing between the clergy and the people is quickened and fostered by the system of voluntary contributions that obtains among us.

But we rejoice in the growth of the Catholic religion—not for our own sakes only—for that would be a narrow and selfish satisfaction. Our joy rests on broader grounds. We rejoice for our country's sake, firmly believing that the progress of Christian faith will contribute to the stability and perpetuity of the Government. In this country the citizen happily enjoys the broadest exercise of personal freedom. But the wider the scope of liberty, the more efficient should be the safeguards to prevent it from being abused and degenerating into license.

THE CHURCH AND THE LAW.

The Catholic Church is the friend of law and order; she is the upholder of legitimate authority; she is the stern op-

ponent of anarchy on the one hand and of oppression on the other, and by her conservative spirit she is an element of strength to the nation. Indeed, to proclaim loyalty to a government like ours is, as it ought to be, a spontaneous act of love, as well as a duty to all who preach the Gospel. For, if in the days of Nero the apostles commanded that the ruler should be honored and prayed for, and that his ordinances should be observed (I. Timothy ii.; I. Peter ii.), with what alacrity should we enjoin respect for the constituted authorities, who are the people's own choice, and should we inculcate obedience to the laws, which were framed with the sole view of promoting the welfare and happiness of the community.

The due observance of the coming centennial requires of us that we should not only thank God for the great things wrought by our fathers, but that we should recognize the obligations incumbent on us in our day and generation. Let us not boastingly say with the Jews: "We are the seed of Abraham." "If ye are the children of Abraham," says our Lord, "do the works of Abraham" (John viii). It was no extenuation, but rather an aggravation of the crime of those who crucified Our Saviour, that they vaunted in being the descendants of Abraham, Isaac, and Jacob. And our lack of faith and zeal would be all the more reprehensible, since we have before our eyes the examples of a Carroll, a Cheverus, a Flaget, a Hughes, an England, and "so great a cloud of witnesses." The civic and moral virtues of past generations will not redound to our glory, but rather will be a reproach to us, if we have no share in their patriotism and piety. In vain we praise their heroic deeds, if we do not strive to emulate them, for God will not be content with a vicarious fealty.

We have indeed the divine assurance that His Church shall never fail; but He ordinarily works His wonders through secondary agents, and we should all regard ourselves as included among the providential instruments He has chosen for the fulfilment of His decrees.

A GLORIOUS INHERITANCE.

We have entered into an inheritance not simply to enjoy it, but to cultivate it and enlarge its bounds. And if the patriarch of the American Church and his small band of pioneers accomplished so much with their limited means, after they had emerged from the dark night of bondage, and while they were yet more or less hampered by civil and religious disabilities, how much more should be expected of us, with our multiplied numbers and resources, and basking as we are in the noonday sun of liberty. Let us then, like our forefathers, leave behind us monuments of faith and good works, to which posterity will point with pride when they are called together to commemorate the second centennial of our country's history.

We hail it as an auspicious omen that the new century will be inaugurated by the opening of the Catholic University, just as the closing century was ushered in by the founding of Georgetown College. And as Pius VI gave an impetus to religion in 1789 by the creation of the Catholic hierarchy among us, so does Leo XIII inspire us with renewed hope in 1889 by giving his august sanction to the establishment of our national seat of learning. Thus Pius has planted, Leo has watered; may God give the increase (I. Corinthians iii. 6). And we have the firm trust, dearly beloved brethren, that Our Lord will deign to ratify the blessing of Leo, as He has abundantly confirmed the blessing of Pius, for those two venerable Pontiffs have spoken as the highest representatives of Him who "was made flesh and dwelt among us," whose name across the chasm of nineteen centuries is a living power, and who is daily shedding benedictions on the nations that invoke Him.

THE CELEBRATION.

We take great pleasure in announcing to you that a benevolent interest in the approaching celebration is manifested by the hierarchy and laity of the United States, and even of those of other lands. Seventy-three Archbishops

and Bishops have already signified their intention of honoring us by their presence. Nearly every state and territory of the Union will be represented on the occasion. A large number of Canadian prelates have also promised to attend, among whom I am happy to name His Eminence the Cardinal Archbishop of Quebec. Even our sister republic of Mexico will be represented by two or more prelates.

In a letter, lately received, the Sovereign Pontiff expresses his gracious intention of sending a Church dignitary from Rome to represent the Holy See at the Baltimore and Washington festivities. The Archbishop commissioned by the Holy Father is not only an eminent divine, but is honored with the personal friendship of His Holiness himself. Our acquaintance with the public spirit of Baltimore leaves little doubt on our mind that our fellow-citizens, irrespective of faith, will add to our joy by sharing in it, and that they will welcome those distinguished visitors with that genuine warmth and fellowship for which they are conspicuous. We are also assured that the clergy and private families will feel honored, as they have on previous occasions, in entertaining the prelates who may accept their hospitality. Let all of us eagerly unite in contributing to the comfort and enjoyment of the visiting prelates and clergy and the delegates to the Catholic Congress, so that they may return to their homes with pleasant memories of Baltimore and its people, and with edifying impressions of the festive scene in which they will have participated.

As an expression of our gratitude to God for past favors and to invoke his merciful benediction on our country for the years to come, the clergy of the archdiocese are directed to recite the Thanksgiving Collect (Pro Gratiarum Actione) during the next month of November on all days permitted by the Rubrics.

"The grace of Our Lord Jesus Christ and the love of God and the communication of the Holy Spirit be with you all. Amen."

Given at Baltimore, on the 8th day of October, 1889.

JAMES CARD. GIBBONS.

THE LIBRARY OF A PRIEST.

TO see a priest's library is, ordinarily speaking, to see the man. Books are, as has been said, "a piece of the soul turned outward," and this applies to the reader by choice no less than to the writer. Only saints and scatter-brains can afford to be without them, and even in the case of saints, who may neglect the use of books, one has to look very sharp, lest the man's opinion travel for the seer's inspiration. A library need not be large in order to be good. Bossuet has said that there is no priest so poor as not to be able to afford a library large enough to furnish him with good reading for a life time.

To do the work of the missionary or pastoral priesthood well we need books; books for study, for recreation, and for the guidance of others who may seek knowledge from us, yet to whom we could speak neither as frequently and opportunely nor generally as well as a good book does. It would be quite impossible to point out in a single article, such as this, the books in detail which would make up a good and sufficiently complete home-library for the ecclesiastic or priest. But we may suggest the general plan upon which it should be formed, mentioning for the sake of illustration some books in particular, and warning the book-lover against errors common enough, and into which few fall who do not regret it later on; for, the collection of a library is in itself a study, useless or useful, accordingly as it is done.

BOOKS OF STUDY.

For study those books are most valuable which we have used at the time when we prepared for the holy ministry. They may not be the best, but they are the best for us,

because we can localize our knowledge in and through them. Whatever may be said against the habit of scoring books, we believe that it is a most effective help to the memory of students, and a refuge in practical doubts, to mark the text which they habitually study in whatever way seems to them most conducive to keep before their minds definite propositions in the respective sciences. Notes and suggestions, whether they are the result of personal reflection, or come from the professor or other authors, if pithily summarized, can be easily inserted on slips of paper, and retained in their proper places. Such notes have commonly a stimulating influence; they foster originality and independence of judgment, and as they are in company of the approved text-book, there is no danger of their leading to extravagance. Our class books, at least such as we have used during the later years of our philosophical and theological course, should never be parted with. They are in a measure the foundation of whatever knowledge will come to us thereafter, when there is little chance of unlearning the old things, and no chance of beginning anew. All additions to our library should be made, in the first place, upon the lines of topics suggested by our former class books, and with reference to them. This helps to complete our knowledge in a simple, definite, and always rightly suggestive way.

In Moral Theology one author is hardly satisfactory for the practical purposes of the mission. Whilst we think that the student or beginner in theology, as in other sciences, should have but one text book, in the right use of which the teacher must guide him, the parish priest needs two or three good representative theologians. Their combined use will tend to give a certain breadth to the judgment which we may have formed upon the author who served us for habitual study, and with whom we made first acquaintance in the seminary. Then we learned principles; now we have to apply them, and the endless variety of subjects requires discrimination which a man who is either narrow in feeling or

narrow in knowledge finds it difficult to observe. Besides, to have several authors on the subject which, of all others, most interests us by reason of our calling, and on many points of which there must and should be a difference of opinion, is a help to those useful if amicable discussions which will arise among associate priests with reference to disputed points in moral law.

Next we stand in need of Dogmatic and Apologetic Literature, which must furnish us with accurate statements in matters of faith for the purpose of teaching, preaching, catechizing, etc. Here latitude and personal judgment is out of place. We deal with the words and revelations of God, the law from which we may not move an iota in our teaching. Nevertheless the methods of explaining that law are various, and different authors may suit different minds. In general, we would suggest, as most satisfactory, aside of the seminary text books, those which have copious indexes. Fortunately it happens that many of the most reliable works in theology have that commodious apparatus. We might suggest, as a good example, the Cursus of Billuart,[1] who interprets the Summa of St. Thomas amply and with precision. The difference between Thomist and Molinist, in case the class-book be of the latter school, does not prevent such use, as the distinction need not affect our teaching to the people any more than it does our intercourse with God.

In the matter of Biblical literature, every priest should, of course, have the Vulgate both in Latin and in English. The latter is necessary for accurate quotation in sermons and instructions, the former not only for reference in the study of theology, and because it conveys a certain propriety and strength of expression which is lost in the constantly changing character of the vernacular languages, but much more because the Latin terms have in many cases received a

[1] Summa S. Thomæ, hodiernis Academiarum moribus accommodata opera et studio F. C. Renati Billuart, Paris, 1886 (10 volumes). There are several late editions of this work.

secondary and mystical meaning through the use which the Church makes of them in her Ritual and the Divine Office. Another invaluable book for the priest is a good Concordance, a sort of Bible dictionary.[1] There are many good Introductions to the S. Scriptures, although, unfortunately, not any in English which come up to date.[2] The Latin editions are within reach of all. The Psalms, which we daily read, can hardly be properly understood without the study of some such work as Bellarmin "On the Psalms," which we have in English; or, better still, Bellenger,[3] a small volume of explanations in Latin, exact and comprehensive.

The Catechism of the Council of Trent, a copy of the Provincial Councils, Second and Third, of Baltimore, and the Diocesan Statutes, should be on every priest's shelf. In Liturgy, we have De Herdt, "Praxis," Wapelhorst, who has written for our own country, and that excellent little "Manuale Sacerdotum," to which Fr. Lehmkuhl, the theologian, has put the last hand. In general we do not, perhaps, attach sufficient importance to the study of the Fathers of the Church. The collection of Tricaletius is excellent, and Father Hurter has published separately, in small volumes of different size, the most popular of their writings. Of ecclesiastical history and sermon books it is not necessary to speak.

In these days of general information no one can afford to be without a good English encyclopedia. The one which perhaps best satisfies the average need is Chambers' American edition. It is cheap, not bulky, up to the times, and, on the whole, as free from misleading bigotry as can be expected from a work of the kind. We have no hesitation in condemning the Britannica. It is avowedly anti-Catholic, and though its scientific articles are altogether of a superior character, this fact does not compensate a tithe for the many historic

[1] Dutripon, among others, is a good and complete Latin Concordance.

[2] Since the above was written we have received "Introduction to the Sacred Scriptures," by Rev. John McDevitt, D. D., which just comes from the press. As to the special merits of the book, we refer the reader to the Booknotices.

[3] Liber Psalmorum, cum notis Francisci Bellenger. Paris, Leroux et Jouby.

falsehoods and calumnious statements regarding the Catholic religion, and the institutions even remotely connected with the Church. If a priest need accurate information on scientific points, there are many books where he may find it. That which makes an encyclopedia principally valuable to him is wholly lacking in the Britannica, which is moreover expensive and inconvenient in its arrangement of special topics for the use of non-professional men.

It is easy, on the whole, to increase our stock of books in any particular line of study which chances to attract us, by consulting the opinion of those who are versed in such matters. It occurs to us, that it would be an immense help, especially for the young priest, if literary conferences, academies, or casinos could be formed, especially in our larger cities, where with little organized labor and a great deal of pleasure the experience of each in this matter of books might be put to common profit. We have heard of such gatherings in Europe, but do not know whether they exist among us. In some of the older dioceses of France [1] the diocesan authorities direct and even provide a certain class of literature especially adapted for the use of the clergy. These embrace Liturgy, methods of catechizing, etc., meditation-books, and a course of select spiritual reading from the Fathers and other approved ascetical writers. [2] "Curent pastores necessarium librorum supellectilem.—Si non egeant libris pro aliis, egent libris pro se, ut his legendis tempus pretiosum impendeant utiliter.—Ama sacrarum literarum studia, et vitia carnis non amabis. (S. Hieron. ad Rustic.).

BOOKS FOR RECREATION.

Apart from the books whence we gain the necessary information to fulfil properly what might be called our professional duties, every priest has, of course, his books of devotion.

[1] "Bonorum auctorum lectioni diligenter incumbant, sciantque, visitatores in posterum inquisituros utrum ex studiis profecerint, processurosque contra incapaces."—Synod. Dioces. Metz, 1699.

[2] Ex. gr., Holzwarth, "Handbuch für das priesterliche Leben." 17 vols.

But he ought also to have a selection which will serve him for recreation. "When the mind has been fatigued with studies of a more laborious kind," says Watt in his *Improvement of the Mind*, "or when it is in any way unfit for the pursuit of more difficult subjects, it may be, as it were unbent, and repose itself awhile on the flowery meadows where the Muses dwell. It is a very sensible relief to the soul, when it is overtired, to amuse itself with the numbers and beautiful sentiments of the poets, and in a little time this amusement may recover the languid spirits to activity and more important service." The reading of the classical poets is, indeed, of great value, whatever the ultra-practical man of modern times may say to the contrary. The poetic sentiment is natural to man in his better condition, and it is very powerful. The fact is that few among the great minds in history can be counted in any sphere, except perhaps the military, who have not had strong touches of this Pierian love.

Much of the moral law and the traditions and sentiments of our ancestors of all nations, representing far more virtue than vice, could not have endured through the strife and changes, but for the fact that they were handed down in poetry. The Old Testament bears ample witness to the power of poetic form and the divinely intended design which it plays in influencing men for good. The old Greek and Roman classics, if read with judgment, can still teach us much that is good, and whilst we fully appreciate the peculiar excellencies of the later Christian poets, we think it a gain to

> Seize upon truth, where'er 'tis found,
> Among your friends, among your foes,
> On Christian and on heathen ground
> The flower 's divine, where'er it grows;
> Neglect the prickles - and assume the rose.

Books of doubtful or bad character, be sure of it, do not recreate. They sap your best strength, they destroy vitality. "In all our studies and pursuits of knowledge let us remember that virtue and vice, sin and holiness, and the conforma-

tion of our hearts and lives to true religion and morality, are things of far more consequence than all the furniture of our understanding and the richest treasures of mere speculative knowledge; and that, because they have a more immediate and effectual influence upon our eternal felicity or eternal sorrow." And if they be not good to read they are surely not good to keep. "Ne clerici apud se libros habeant aut legant, quorum lectione bene agendi studium, morum disciplina, et timor charitasque Dei languescere possit." (Conc. Mediol., iv. i., C68).

The books we choose for our library to serve as light reading should have the character of pleasant friends, with whom we might chat at all times when not occupied in serious labor. Being light, they need not be shallow or frivolous. They should invariably be such as bear repeated reading, that is, like a pleasant friend, they should not lose their value for us after being once known, so as to weary in the second or third reading. On the other hand, they should not be like those companions with whom we trifle away hours objectless and profitless, and who, whilst we realize that they are perfectly useless to us, are a sort of substitute for utter and enervating idleness. It is well, however, to have several kind of books for light reading as recreation, provided they have all the element of permanency in their usefulness to us. Discursive reading is not to be condemned. The "unius libri" man is excellent, but he may not go far enough or live long enough to profit anybody. We rather second Boswell's opinion, who, commending Johnson's method in this respect, sees some analogy between the mind and the body. "The flesh of animals who feed discursively is allowed to have a higher flavor than that of those who are cooped up. May there not be the same difference between men who read as their taste prompts and men who are confined," etc.?

TEMPTATION.

With young men—perhaps with old ones, too—there is a hardly perceptible line which separates taste for books from

a passion for buying books. A catalogue, a book-shop, a library-sale in the newspaper, these and kindred topics sharpen the appetite, which, like the watery disease,

crescit indulgens sibi.

As this sort of temptation is, moreover, expensive, and passes for the first step to wisdom, only ending in the recognition of its folly after much damage done, we deem it a friendly duty to warn those who have not yet purchased the knowledge by the coin of experience. Here is a rule: Never buy a book at sight unless you know beyond all doubt from other sources its value and—its value to you personally. The usefulness of a library does not consist in the number or fine array of books, nor can any good come from a reckless accumulation of volumes. It may even be a sin to gratify an unreasonable passion for books, which costs money perhaps needed elsewhere, and which can certainly be put to more profitable use. Ansonius has left us a happy epigram on the subject of vain display upon the shelves of a library, which points a useful lesson:

Emptis quod libris tibi bibliotheca referta est,
Doctum et grammaticum te Philomuse putas?
Hoc genere et chordas et plectra et barbita conde:
Mercator hodie, cras citharœdus eris.

In purchasing books, whether in the shop or by subscription, know what you are to get, know it to be good, and to be useful to yourself in particular. Independent of the fact that lavishing money on books which, once on our shelves, may never come down until we move or die, is senseless, it sometimes goes to strengthen the arms of our adversaries by supporting the enterprises of those who are the bitterest enemies of faith and morality. This is particularly the case with a certain class of books or periodicals carried about by agents. The whole success of these publications is computed upon the weakness of desultory readers, who are taken in by captious titles or illustrations, and where the name of one subscriber becomes the bait for the next on the well-arranged

lists, of which a clever agent knows how to make capital for himself. Good people who subscribe for such literature because they see the name of their priest on the list are scandalized, and become distrusful of our judgment when they discover their mistake, and those who "look before they leap" may smile at or regret our thoughtlessness, but in either case we have lost in their good opinion—for what? To have a mass of unbound and ill-looking or gaudily covered waste-paper in some corner, at which we looked when the agent brought it and never after, except to condemn our folly or to perpetuate it by having it bound.

BOOKS TO LEND.

Last of all, a priest should have in his library an assortment of books which he may lend to others. Stories, tales, etc., for the young people, who may have few opportunities, or not care to use them until led to it by some superior. Then there are books for the sick, who have no choice, and to whom a good book is often the best consoler, and points out a way to a holier life. We need also Apologetic books, instructions, Christian history, and the like, to aid converts, who want strengthening in the faith, or even for Protestants, who, often sincere, come to us to know something of our religion.

Of all these we should gladly give a list right here, if it were possible to do so. We would ask those of our readers to whom the truth of our remarks may appeal, and who in their own reading meet with a good book, perhaps not generally known, which they deem of value to the library of a priest, to send us the name, with such remarks as the use of the book may have suggested to them. We shall be glad to give, from time to time, a systematic survey of certain classes of literature, in the form of a library table for the priest, wherein such suggestions as we have indicated will find their proper place.

A fixed plan, therefore, in the formation of our library, on lines in harmony with our necessary studies, and next with the

natural bent of our minds; secondly, caution in the purchase of books, never judging by the title or cover, but ascertaining first their real value to us in particular—these are the two main rules which will make us reap advantage from the collection of a library. For the rest, a love for books, if assiduously cultivated within the limits suggested, is forging with our own hands a powerful instrument for good. It is a certain preservative from evil influences, which hover around the priest on every side, as St. Jerome says in the above-cited letter to Rusticus. It is a joy which does not easily lose its charm, and our books, if well used, become, as it were, living friends. Southey, who was a good classical scholar, and possessed one of the most valuable libraries in England, used to speak to his books as if they were living. Wordsworth writes of him to a friend, in July, 1840: "I found him patting with both his hands his books, affectionately, like a child."

Around me I behold,
Where'er these casual eyes are cast,
The mighty minds of old;
My never failing friends are they
With whom I converse night and day.

Southey.

PRO DEFUNCTIS.

SOME years ago there died at the university town of Freiburg a Professor of theology and one of the most popular German writers of our day—Alban Stolz. In his last will he ordered the following legend for his tomb-stone: "Reader, if you have the good fortune to be a Catholic—say the "Our Father" and the Angelic Salutation in thanksgiving for that grace and also for the repose of my poor soul!" It was characteristic of the true priest that he was to seek even in death the sanctification of the Christian pilgrim who, still on earth, might pass by the way of his grave. And true is it that faith and charity can never be rightly separate, and that in fostering the one we make sure of reaping the fruits of the other. It is from this point of view that we would offer some observations upon the devotion which, naturally dear to the heart of all who understand it as we Catholics do, is urged upon us in an especial manner by the Church during this month of November, the month of the "Poor Souls." To our mind there is not in the entire range of Catholic devotions one which might be made to operate so powerfully in bringing about the reformation of a parish or to keep alive in it the spirit of faith and piety as this devotion of the Poor Souls, if properly fostered. Our reasons are the following:

It appeals of its very nature directly to the heart; and in this respect it makes no exceptions. Man, woman, child; rich and poor, learned and ignorant, are open to the persuasive power of sympathy with loss in death, and there are few of any age who do not count a vacant place in the circle of kindred or friends. Secondly, the devotion is one which draws out the very best elements of our human disposition, namely, unselfish generosity, which offers apt ground for the sowing

and growing of every other virtue. Thirdly, the thought of the last things, the eternal truths, which this devotion constantly suggests, tends to diminish sin. Fourthly, whilst it helps the dead, it immensely increases the graces and merits of the living by urging them to the practice of devout acts, more thoughtfully and earnestly done, perhaps, than other exercises of piety, because of the motive that suggests them and the affection which accompanies them. There is in it the hope of a happy death and the confidence of the help given us by souls whom we may have aided to attain the beatific vision, and the thought that the friends who some day, passing our own graves, may remember that we loved this devotion may do us a like kindness. We add another reason. The devotion for the Poor Souls is as old as the Church, aye, and extends into the Old Testament. Whilst most other devotions are the outcome of a special divine mercy, designed to counteract great evils of the times, and thus for the most part circumscribed in their application, this devotion is entwined in the very roots of our faith. It is a balm that would soothe and heal many a wound in evil days, and this without the danger of excess, from which piety is not exempt. Nay, the devotion of the "Poor Souls" largely prevents those devout extravagances which frequently accompany other devotions, making a sort of mild superstition of what would be faith, if it had nothing in it to feed the senses upon.

The devotion of the souls in Purgatory is a preserver of faith. Tertullian calls the tradition which has maintained it in the Church "fides servatrix," which is perhaps saying that it is itself the kind of faith that preserves all the other virtues. We are by nature so disposed that our love lasts longer than the life of those for whom we have had a sincere affection, and, indeed, frequently we realize our love for others who have been kind to us only when they are dead. To follow them into eternity with our heartfelt longing for their peace implies the exercise of a charity which, though prompted by

natural feelings, may be easily supernaturalized. There is something unselfish in the charity we exercise towards the dead, even if it proceeds less from affection than from the conviction that they need our prayers. Whilst they were living they could answer our kindness by look at least or gesture; now we have nothing but the inward assurance that they may be relieved by our appeal to God's mercy. Both faith and hope wax stronger in the exercise of this apparently unrequited charity.—Another characteristic of this devotion is that it favors thoughtfulness; and thoughtfulness is always a disposition toward repentance for sin. As we pray for the departed, there hover around us like shadows the thoughts of death, eternity, judgment, heaven, hell, and we are in no frivolous mood to pass them lightly by. The man who is accustomed to drown the voice of conscience in revelry, to evade the admonitions of his pastor by the plea of busy times, is at rest in the presence of death. If ever truth spoken to him in earnest voice could come home, it would do so then. Everything around helps, the folds of the dark shroud, the smoke of the extinguished taper, the pleading words: Lord give them rest and peace! All these things subdue the strongest of the reckless. The heart is softened, partly by the sorrow over the loss, party by the recollection of neglected opportunities. And is there one among our flock who does not come to us at one time or another in the course of years with this sorrow and the hidden hope of better things upon him? Seize upon that soul, it is an opportunity that comes to some men but once in life, and the lost sheep may be a lasting grief to the pastor. But to effect this hold, the solemn occasion of public devotion must not offer cause for distraction or trivial reflections. A devout congregation is the best evidence of devout methods in the sanctuary and the good effect of a devotion, never so solemn in its object or associations, may be easily destroyed by whatever gives evidence of thoughtlessness or carelessness in those who are supposed or ought to have the matter very much at heart.

Even the old pagans believed that those who acted irreverently in the presence of death were laying up for themselves the vengeance of heaven and depriving themselves of future mercy on the part of God and man.[1]

But it must be quite plain how much the souls of the living are benefited by the spontaneous eliciting of acts of faith, hope, and charity, which, being kept active, will readily grow into habits. Nor is there any danger here, as we have said, of those extravagances which take hold of weak minds who make the means of perfection the object of their worship. Self-love has a wonderful power of shifting, and when it chances to find the uniform of other virtues it dons them, and forthwith believes itself to have a commission in the service, and acts upon the presumption. But there is no mistaking this devotion. It has the guard of real charity, and self must show her passport before getting very far.

The Church, too, has put her seal in most emphatic way upon the devotion. She does not tolerate or sanction it merely, but she teaches it to be of faith, supported by the Holy Scriptures and the uninterrupted tradition of the Fathers.[2] The Council of Trent, summing up the Catholic teaching on this point, declares as a dogma of the Church the belief that the souls detained in purgatory may receive aid and consolation by prayer, fasts, alms, and other good works of the living, and especially through the most august sacrifice of the Mass. (Conc. Trid. Sess. 25.) To encourage the devotion among the faithful, she makes use of her power to remit temporal punishment for sin, according to the measure of the ancient disciplinary canons, in favor of those who devoutly practise this charity toward the souls of their departed brethren, and she allows, moreover, that the merits of those who perform these works be applied in the form of indulgences to the souls themselves for whom they may be offered. For al-

[1] Teque piacula nulla resolvent. (Hor.)

[2] Si quid tota per orbem frequentat ecclesia, quin ita faciendum sit, disputare, insolentissimæ insaniæ est. (S. Aug. Ep. LIV, al. cxvii.)

though the Church, whose jurisdiction is only on earth, cannot determine the limits of her charity, which rests with God's supreme judgment—what boots it, since we know that Our Father in heaven accepts it in the generous measure of His clemency.

At all times does she offer prayers and sacrifice for the dead. But at this time she is wholly intent upon the one errand of mercy towards the dead. At the beginning of the month of November she unfolds the beautiful spectacle of the Communion of Saints. She calls upon the triumphant members of the heavenly city. Then, as if strengthened by the remembrance of their glory, full of hope and charity, she descends to her suffering charge, and reaches out the hand of her militant arm to bring them light, and rest, and peace eternal. The faithful make their offerings, as Judas the Maccabean did to the temple at Jerusalem: "to be offered for the sins of the dead, thinking well and religiously concerning the resurrection."[1] Others visit the graves to renew the memory of love beyond death. It is a seed time for good among the congregation, and every pastor may increase the benefit, and make it more lasting than it would otherwise be, by special devotions. A few prayers chosen from the Raccolta and said after Mass, at which all who can do so are invited to assist, may, if they are read loud enough to be heard, as some of the faithful might not be able to read, do more good than the spasmodic efforts of a mission or retreat. The same may be said of short and earnest instructions given regularly during the month, and which to prepare does not after all require much labor. We have, it is true, the holy sacrifice of the Mass, offered whether the people are present or not in their behalf, and which is of infinite value. Yet, is it not for God to determine the measure of its application? And is not the very fact of its multiple and constant renewal a proof that its benefits will reach us only in proportion to our taking advantage of such means of sanctification by allowing them to influence our lives? And

[1] II. Macc. xii. 43.

so it is with indulgences. One main gain of them to us must lie in the fervor which they call forth, in the acts of virtue which they multiply, in the bond of union which they secure by the exercise of charity towards others. Many of our poor people can make no offering, they find little time for private devotion, or do not know, perhaps, the indulgenced prayers, such as would gain special graces for the Poor Souls. Last year our Holy Father granted particular indulgences to those who devoutly practised this devotion during the month of November, similar to the October privileges.[1] But how do our people know this? And even if they were told of such graces, how few are likely to avail themselves of them, unless led on in some way by some regularly appointed devotion, to which they look as the initiative. "Grace," says that beautiful champion of this devotion, Father Faber, "grace is such a great thing, that we ought to increase it in all possible ways, and there are few ways in which we can increase it more rapidly than by turning satisfaction into merit. This is done by gaining indulgences for the souls in purgatory."[2] Then he follows up the fruits of this devotion by pointing out six principal advantages, which could be made to furnish ample material for instruction on the subject. The sick, too, are often in ignorance of the fact that they may participate in these devotions, if they unite in some way with those who pray in the church, without any other special act of devotion than the forming of an intention offering their own suffering as prayers, or praying according to their ability.

All this seems to us plainly to be the desire of the Holy Father, who urges the faithful to the assiduous practice, publicly in the churches and privately in their homes, of this beautiful and life-giving devotion, particularly during this month of the Poor Souls in Purgatory.

[1] Cf. *Analecta*, in another part of this issue.

[2] *All for Jesus*, ch. ii. 59.

THE ROMAN QUESTION—DOES IT CONCERN US?

La Verita intorno alla Questione Romana. Per B. O. S. Seconda Edizione. Prato-Tipographia Giachetti e C. 1889.

For nearly thirty years the Italian Government has been in a state of declared hostility to the Supreme Pontiff. In September, 1870, things reached their climax, when the latter was forcibly deprived of his prerogatives as sovereign, and his city invaded by the king who styled himself, as if in irony, Galantuomo, man of honor. Since then the question of right and loyalty, to whom, how far, and to whom not, has kept the Italian people in a state of fitful agitation. It had been expected that the difficulty would quickly terminate one way or another. Thousands of people belonging to every rank of society depended in their capacity as officials on the government, which, moreover, increased the number of its employees as a matter of policy, to determine the popular vote in its favor. All these, together with their families and friends, were Catholics, and whether good or bad, did not on the whole care to forfeit the name. Thus a vast part of the population found themselves at the point of a disastrous conflict between their material interests and their religion, a thing which, since it would lead to the perpetuation of two violent factions, it was the advantage both of Church and State to terminate. There were external reasons likewise which seemed to urge the issue to a head. Catholics everywhere felt the ignomony of the treatment offered to their spiritual chief. It was supposed that the foreign powers would abstain from entering any alliance with United Italy, in as much as they had to fear the adverse influence of their Catholic subjects, and that the latter country could not long retain itself in an isolated position. At the same time it was

pretty plain that the leaders of the new regime were not easily to be deterred from their vantage ground. They hated religion, and the Catholic religion in particular, as much as they seemed to love United Italy. The avenues to popular opinion were open to them, their hand was at the rudder, and it was easy to manage the sail-yards of the state-craft so as to catch favorable winds from any side. What was more—though sad it was—they could point to much which had been left in actual disorder, and the blame and stain of which it was easy to fix upon the former papal rule. It mattered little that the Bourbons had played their cards for years so as to hamper the clergy and foster brigandage and lawlessness in the papal provinces, which lay so conveniently or inconveniently in the way of the Neapolitan Kingdom. No one denied that, if the Pontifical rule had sat lightly on the Romans, it had left them somewhat thriftless and proportionately ignorant, and the new masters of the land found it for this reason all the easier to manage them.

Meanwhile the prophets as to what would be, came and went. Some said King Humbert must go back to Turin, or, for the sake of avoiding false appearances, to Florence. Others thought that the Pope, seeing that material force was overwhelmingly against him, might accept the actual state of things, that is, whilst mildly protesting that his condition as Head of the Church was intolerable, would nevertheless make up his mind to tolerate it. What was evident to every one was, that all parties were anxious for a settlement of the question, for, amidst the constant opposition of factions, and the eagerness of each to draw over the hesitating elements to its own views, faith and social order were sustaining serious losses. When Leo XIII ascended the pontifical chair expectation was rife. He was a man of decision. He would act at once. But what Leo did was to reform the leaven around him. His words were addressed to the erring in doctrine; to the rulers of the earth, that they might understand the warning conveyed in the predominant dissatisfaction of

the masses; to the faithful, that they might pray, as of old their fathers had done in times of calamity, that the evils of anarchy and social crime might be averted. The so-called Roman question, in spite of its obtrusive proximity, seemed to have been forgotten, or, as Leo was not the man to forget anything, appeared to be looked upon by him as a matter of third rate importance. And when finally Mons. des Houx, the over-zealous editor of the "Journal de Rome" was dismissed from his post, and this at the express instance of the Pope, then the champions of the restoration, the *zelanti* or *impazienti* as they were called, drew back in dismay, unable to understand. By a law common to human affairs, the opposite party, the *conciliatori*, as by courtesy they styled themselves, began to grow confident. Maybe the Pope wanted them, and only waited for them to put on their armor and say: Ecce adsumus.

Accordingly the abbate Curci sent fourth his revelation that this state of things was the declared will of God. The Church had received sad wounds. Her temporal part was doomed to die in consequence, She would rise in this new era, bodily indeed, but like her divine master's after burial, hers would be a glorified body, free from the hindrance of earthly government. The States of the Church with their civil ministries belonged to the *tempi passati*, and it was only ordinary wisdom to accept the facts and to do away at once with much evil which grew daily out of the unsettled state of affairs. Padre Curci was a trifle illogical, and a trifle in matters of gravity may easily break a back. The book was censured. The author, though somewhat patronizing in his style, had evidently meant well, but he had not been commissioned to explain the unexpressed thoughts of the one person in the world who could have made such a statement, although even then it would have been unjust. To allow the book to circulate would look like an approval of its altogether partial views. It was answered by many, and of the answers, more or less incisive, some made a stir and were widely circulated, with, as

was understood, the official approval of the Vatican. In the meantime, too, the Sovereign Pontiff took occasion emphatically and repeatedly to define his position and the utter impossibility of his accepting the present situation. However, nothing was altered, and it was also shown that some of the consequences, which had been confidently predicted as the results of the ignominious position of the Pope, did not come true. The foreign powers seemed less concerned than had been assumed, by those at least who had pretended to prophesy. Prussia, together with constitutionally Catholic Austria, has actually entered an alliance with the Italian government, whilst, whatever the truth may be, it is believed that the Catholic powers, so called, have washed their hands of the question; and though the governments are not the people, they are the agents of the latter and have a certain lease which gives them carte blanche to do as they think best.

But whatever the nations of Europe feel on the subject, the Italians themselves are more anxious than ever for a compromise, and this is particularly true of the Catholic party, who are most attached to the Holy See. Some, indeed, counting the loss of souls growing daily, deem it best to sacrifice all else, that these may be saved. Such was, in fact, the tenor of the late pamphlet by the Bishop of Cremona, which was also censured, but called forth a beautiful repetition of Fénelon's noble self-condemnation. There are actions which seem almost a necessity that we may avoid losses, yet which, if done, will all the more surely bring on destruction whose violence is increased by the temporary interference. It is the prerogative of prudence and wisdom to discern in such cases what to do and what to prevent. Leo sees the true state of things, and the pamphlet which we have placed at the head of this paper is an exposition of his views, written, some say, by himself, or, as others aver, by those masters in the art of argumentation, the Jesuits. At any rate, it comes forth, as is understood, under highest sanction. Its purpose is to correct and supplement the statements of the Bishop of Cremona, and it certainly

gives a clear and unusually forcible view of the question, which appeals not only to the faith of Catholics but the reason of any man who is not already prejudiced in one way or another on the subject.

Perhaps we state a truth too strongly when we say that Catholic Americans do not very deeply sympathize with the temporal power. The very name is naturally uncongenial to us, who consider that religion and civil rule have their several fields of actions, almost incompatible one with the other. Nor have we ever had occasion to give much thought to the real meaning of the word "temporal power." It seems to us an Italian, and not a Catholic question, and we practically echo that saying of Pareto or Gioberti, or whoever is the author of the phrase: L'Italia farà da se. "Let priests, high or or low, mind the Church, and not meddle with state affairs," is the average temper of the American citizen, whether Catholic or not. The sentiment thus expressed is sound and proper, and, what is more, in full harmony with the orthodox teaching of the Catholic Church. Yet there is very much more in this question that concerns us as Catholics and, indeed, as Christian citizens, or freeborn men, desirous of perpetuating principles of right and order, than would appear at first sight. Must it not strike the thoughtful mind, watching Leo's career, that this man, old and at the brink of the grave, who has shown in every action of his pontificate that he loves the peace and the prosperity of the nations much more than the gaudy trumpery of rank; who has used the statesman's genius, which he possesses to a rare degree, only to emphasize moderation and Christian harmony; who has no heirs for whose benefit ambition might urge him to grasp the shadow of a paltry crown—does it not strike us that this lofty soul should daily mourn the losses resulting from the strife and yet hold fast, with the tenacity of one who dies for his conviction, to a strip of land the like of which were easily bought by the generosity of Catholics anywhere, and in a clime more congenial than the present haunts of the Pied-

montese faction. No pontiff has ever evinced a higher appreciation of his dignity as Vicar of Christ, the ambassador direct of Him who brought peace unto the world, than Leo XIII has. And is it possible he should hanker after the title of a petty Roman king, he who stands above the kings of all the earth as high as did the Master, whose true representative he is, above Herod or Cæsar? Moreover, if ever there was a man who realized and had to weigh at their full worth the objections commonly urged against the use of the temporal power by the Holy See, it is Leo XIII. He had been governor of Benevento and of Perugia before he ever became bishop, and when the times for Italy were sadly ill. His opposition to abuse had made him the most pronounced enemy of the very champions of the temporal power, that is, the men who managed to benefit most by the temporalities of the Pontifical government. He knew that many of the evils that afflicted the people were closely bound up with the regime, at least as a matter of fact. He was the people's friend, and his days whilst governor were habitually spent, as we are told by his biographer, among the laborers, and the poor, and we might add the criminals, whom he thus reformed; for the prisons, which had been crowded when he came to the provinces, were emptied during his government. Many a time he had shown that he shared with every highminded Italian the desire for a united Italy. Nor was he ignorant of what men thought outside of Italy on the subject of the Roman question. He had ample means to learn it when, with the feelings and experiences just described, he went as nuncio to Brussels. United Italy was a worthy aim, perhaps a necessity, when we remember the position in which that country stands to its neighbors, Austria and France. But there were ways and means to have that aspiration realized without bringing about calamities which can work no good for any part of the Italian people. Napoleon III. had proposed a programme at the treaty of Zürich which, if carried out, would have united Italy into one nation, leaving the Pope in-

dependent. Savoy gives no guarantee that its House will produce better rulers than the papacy has done, which is certainly more democratic than the former, and therefore more in accord with modern ideas. Does the Pope wish for that programme now? No. Why, then, does he insist upon the temporal power, and that in a way apparently so ill-natured and out of harmony with his profession as to the necessity of peace and with his entire previous mode of action? The answer may appear paradoxical; yet it is the only answer that can and need be made. Leo XIII recognizes that this struggle for the temporal power is in reality a struggle for the spiritual power. He cannot possibly maintain the latter without possessing the former, although the reverse need not be true.

Let the Pope give up his claim to the possession of a territory "sui juris;" let him admit that he is a subject of the royal House of Savoy, or any other, and the inevitable conclusion will be that he renounces his independence as Pope, as spiritual ruler. It is not a question at all of territorial possession. It is a question of independence from temporal princes, who would not be human if they resisted now or forever in the course of time the temptation of wishing to use the Pope for the furtherance of their own interests, or that he might serve by his influence over Catholics and Catholic nations as a tool in their hands, on whose bounty and under whose protection he lives. What else did Napoleon mean when he forced the Pope to take up his abode in France? Would Prince Bismarck have been likely to appeal to the Pope against German Catholics when they made use of their parliamentary rights, if he could have coerced him as his subject by applying the Falk-laws? Can we suppose that rulers to whose sway the Pope might be subject would not avail themselves of this power which he exercises over the consciences of millions? And if he resisted their assumptions, would they never try to hinder him from exercising those functions of highpriest as he does by right of his position? "But why

can he not, like a good clergyman, assert the truth, and if he be gagged allow himself to become a martyr to his faith?" We answer: Because he is n't simply a clergyman who has to assert the truth. He is the head of an immense and living organism, necessary just as much as a similar organism is necessary for the preservation of civil society. Spiritual rule does not mean the government of souls in the abstract, or hovering about like angels, but it means a rule of men with bodies and senses and every kind of human interests in matters which, it is true, relate directly, but not exclusively, to their souls. The state preserves outward order only by outward means. Religion preserves outward order by securing inward order, and only where she is powerless to control man, who, as to his motives, is free to act, does the state enter to supplement the moral law by the civil power, in order to protect the common interests of the entire social body. The Pope, therefore, cannot govern even as a spiritual ruler without the means of legislating for and communicating with his people about matters of faith and morals. This might be easily made impossible were he dependent on the good will of a sovereign for his leave to speak. The result would be that the two or more hundred million of Catholics might be left without that guidance on which they depend for the preservation of unity in faith coming to them through the medium of St. Peter's successor. Take the Pope out of the Catholic Church, and the Church is wrecked. The only lights remaining would be the Bible and Tradition. Without an infallible and divinely guarded guide either of them are liable to corruption. The event would mean nothing more or less than Protestantism; that is to say, disintegration and division in the Church. No. It will never come to pass. If the one factor, the Pope, could be blotted out of the history of the future Church, so as to make a moral break in the chain of succession, the Church would be no more. That is impossible, and hence our confidence in the eventual settlement of the present difficulty in Rome. Surely, history

ought to show it plainly enough for any man to see it. For centuries the Church has depended—we may say so without fear of being misunderstood—on the existence and the liberty of a single old man. The strongest kings of earth could not undo that existence. They might blot out nations from the pages of history, but the Pontiff, hateful though he might be to their very thoughts, he remained there always—a prisoner, may be, for a time, but never yielding to them the charter of his liberty. This is what Leo contends for. This is the gist of the matter. The resignation once and forever of the temporal sovereignty means the resignation of independence, and that means practically the loss of Catholic unity, the destruction of that magnificent miracle of faith preserved against the gates of hell from Peter unto Leo.

This Leo sees, and before him men of every age, and race, and creed have seen it as well. "Temporal Power" is perhaps an unfortunate name, but those who prate about resigning it have only taken in the sound and not the meaning of it. Cavour, the very founder of the present Unità, when on his death-bed, said to his political friends with actually his last breath, very distinctly: *Chiesa libera in libero stato.* That was his testament. A free Church in a free State. But they who are carrying out the programme of United Italy want a servile Church in Godless State. With us in America the law allows a free Church in a free country. Yet the idea that where there is a conflict of interests the Church must yield to the State, in other words, that the Church is subject to the State, is very much more popular amongst us than the Constitution warrants. The present agitation on the school question is a fair sample of what there is at the core of modern society in America. Catholics are not greatly alarmed, though it were perhaps well we should be so. As Americans we are accustomed to deal with issues when they come close, and the method is generally effective, because we have vast machineries to work the public opinion, and our constantly renewed experience in the field of politics has taught us how

to spring a mine if it be necessary to deter our enemies from coming too near. Nevertheless, there are issues which cannot thus be worked, because they escape the grasp of the means. Religious conviction and the moral power which grows out of it is not like political opinion or religious prejudice, which can be created and removed at will by some sudden impression. Where principles rule, impressions or mere facts go for little unless to point the direction in which consistent work ought to be done.

Thus, in the matter of public school education, Catholics cannot be said to be opposed to the fact of their existence, but rather to the principle which these schools represent, or do not represent. Hence it happens that many approved them formerly who disapprove of them now. It had never occurred to these men that, though the particular school which they had tested by their own experience presented nothing objectionable, the question as to the right of parents to educate the heart of their children in a different way from that of the state, which simply pretended to educate the head for the proper functions of citizenship, might some day become a matter of dispute, when our own action might be adduced to condemn our principle. We have, of course, no right to oppose the public schools if the majority of our American people want them, still, we need not patronize them, and may question the propriety or lawfulness of being taxed for their maintenance when we find it necessary to object to their common usefulness. The temporal power of the Pope is a question in some points analogous to that of the schools, at least as far as we are concerned in it. As a matter of fact, the struggle in Italy does not appeal to us except for this sympathy which we naturally accord to the party which is injured under any circumstances. But as a matter of principle it comes very close to us. If the temporal power were yielded, a decided injustice would be done thereby to every Catholic in his faith. No amount of land-value can compensate for the loss of religious unity and the prerogatives

represented by the blessing of an independent Head of the Church. We are interested in the settlement of this question because its non settlement threatens us with Protestantism, and dissension, and endless doubts in matters of faith. True, it is an insult to us as Catholics to see and know the Head of the Church, whom we deeply revere, ill-treated in a way which stamps the nation that allows such insults against a dethroned king in its territory as bastard to all honor. But not this forces us to a defence of the temporal power. Its loss is a blow at the Catholic religion; it saps the very foundation of public morality and of social stability. It may be said that social stability and public morality exist in lands where the Pope has no jurisdiction. Very well, it exists there, because and so far as Christian principles exist there. How much of the preservation of these is owing to the existence of the Papacy, may be learned from any respectable historian. We do not say from Catholics, but from Protestants and pronounced opponents of the Catholic Church, such as Guizot or Ranke. They have studied the Papacy as a historical fact; not in the pettifoggish manner of anti-Catholic bigots, but as the statesman and the student would, in its entirety. What the modern state and society might expect when the principles of mutual utility, as laid down in the Constitution of '89, become the sole basis of state government and social rule, has been written with gory letters upon the annals of the French Revolution. And Protestantism does not even pretend to offer a bulwark against such a danger. The Catholic Church alone can do it in the future as she has done it in the past, by dint of her mighty union. But the Catholic Church without the Pope is not the Church. And the Pope without spiritual power or the freedom to exercise it under all circumstances is not the Pope. And the freedom of exercising this power depends altogether, intrinsically and essentially, upon the temporal power, which means nothing else than *independence from temporal power*.

They say: Christ had no temporal power. Very true;

Christ needed no temporal power. If the Church were to-day what she was when all of it could assemble in the Cenacle of Jerusalem, we would not need it, just as we should need no president, secretary of state, and foreign ambassadors or tax collectors, if society were to-day what it was in paradise, or in Noah's ark. It has been argued that the Roman question might be settled by securing to the Pope the guarantee of the nations, so that he would not be hindered in the exercise of his spiritual jurisdiction over the Catholics in different lands. That is excellent in theory, but impossible in practice. Supposing the King of Italy or his minister, for any cause whatever, chose so to hinder the exercise of the Pope's jurisdiction, would any nation on earth make war with Italy on that acount? What would not suit one nation, might be perfectly agreeable to another. Italy could at any time accuse the Pope of coquetting with her enemies, if he chose to address these, and where can the line of what the state may consider legal in religious matters, or illegal, be drawn, when we can see before our eyes how petty malice wreaks its vengeance in the acts of Minister Crispi, or when we remember the recent Falk-laws in Germany, which were simply a barbarous application of intolerable arrogance on the part of a despotic minister of state. No. What the philosopher and statesman Guizot, no friend, in sooth, to the Papacy, yet otherwise best qualified to speak on the subject, has said, is undeniable to the reason of a thinking man, who looks at the Roman question as it is. "The union," writes Guizot, "of the spiritual and the temporal power in the Papacy is not the systematic development arising out of an abstract principle, or from an ambitious tendency. Theory and ambition may have their part in it. But that which, despite every obstacle, has truly and properly produced and maintained the temporal power of the Pope—*is necessity; an intrinsic, absolute necessity.* In this temporal sovereignty *there lay the efficacious guarantee of his personal liberty and his moral power.*" (L'Église et la Société, Paris. 1861, pp. 77, 142, etc.)

But we need not develop the matter any farther. The pamphlet which has given us occasion for these remarks will, no doubt, eventually make its way to most of our readers in English. The conviction that this is not an Italian question, which we Americans may safely pass by, but that it vitally concerns the very foundations of Catholic liberty and moral independence, has induced us to comment upon it. The temporal power, we repeat it, means in reality the freedom of the Pope to exercise his spiritual prerogatives, and for us it means the preservation of that inestimable blessing, Catholic faith and Catholic union.

THE DIVINITY BUILDING OF THE WASHINGTON UNIVERSITY.

EARNESTNESS and strength of purpose were the personal characteristics of the men to whose principal charge were committed the fortunes of the proposed Catholic University. These at once became the characteristics of the whole undertaking. In a wonderfully short time for the spread and popularization of an idea, a general and cordial interest was called forth, which at times seemed like enthusiasm, and amid the storm and stress of which the project was hurried on to assured success. These same qualities of strength and directness of purpose are stamped on the architecture, in the exterior design and in the interior appointment and equipment of the Divinity Building, which in its massive strength and solidity fitly symbolizes its character as the foundation stone of the historic bulwark of truth which the University is destined to be.

We print with this number a sketch of the exterior, together with the plans of the first and second floors, which give at a glance a correct idea of the whole.

The structure as it stands consists of a centre-building with a frontage of 56 feet, and a depth of 70 ft., and two wings, each extending 105 feet in length and 45 feet in depth, which gives an imposing complete front of 266 feet. At the north end there is a return wing of 56 and 45 feet, adjoining which stands a back building, the domestic department, with a measurement of 38 and 50 ft. In the rear of the centre building or section is a two-story extension of 45 and 85 ft., the Divinity chapel, a memorial gift of the younger sister of the foundress.

The general style of the architecture is a modernized Romanesque, without much ornamentation or attempt at

effect, except that which is produced by the arrangement of the openings, the varied outline, and the high-pitched roof broken by gabled dormers, the tall chimneys, and two large ventilating shafts.

There is no absence of beauty, and there is no striving after that bizarre style with its architectural surprises, which prevails so much. It is not an architectural puzzle, but a plain, dignified, and massive structure without tower or turrets, and indicates at once its serious character and earnest object. Though not devoid of ornamentation, the immediate and most striking impression it gives, is of strength and durability.

It is built entirely of Georgetown blue gneiss stone in broken range, rock face ashlar, and trimmed with "Amherst" buff sand stone. The jambs of all openings, sills, lintels, arches, band courses, columns, and all enriched and moulded work, are of this material, which heightens the effect of the whole by its pleasing contrast with the blue rock ashlar. The centre building is five stories high, and the three wings four stories.

The main entrance is through a large, open, arched porch, above which rises a high niche, containing a beautiful, life-size statue of our blessed Lord. On either side, beneath the third story windows, are handsomely carved panels, bearing respectively in raised letters the mottoes "Deo et Patriæ" and "Deus lux mea." A granite tablet with proper acknowledgment to the foundress of the school is inserted in the gable of the front porch.[1] On each side of the main entrance hallway are the parlors, richly finished in quartered oak,

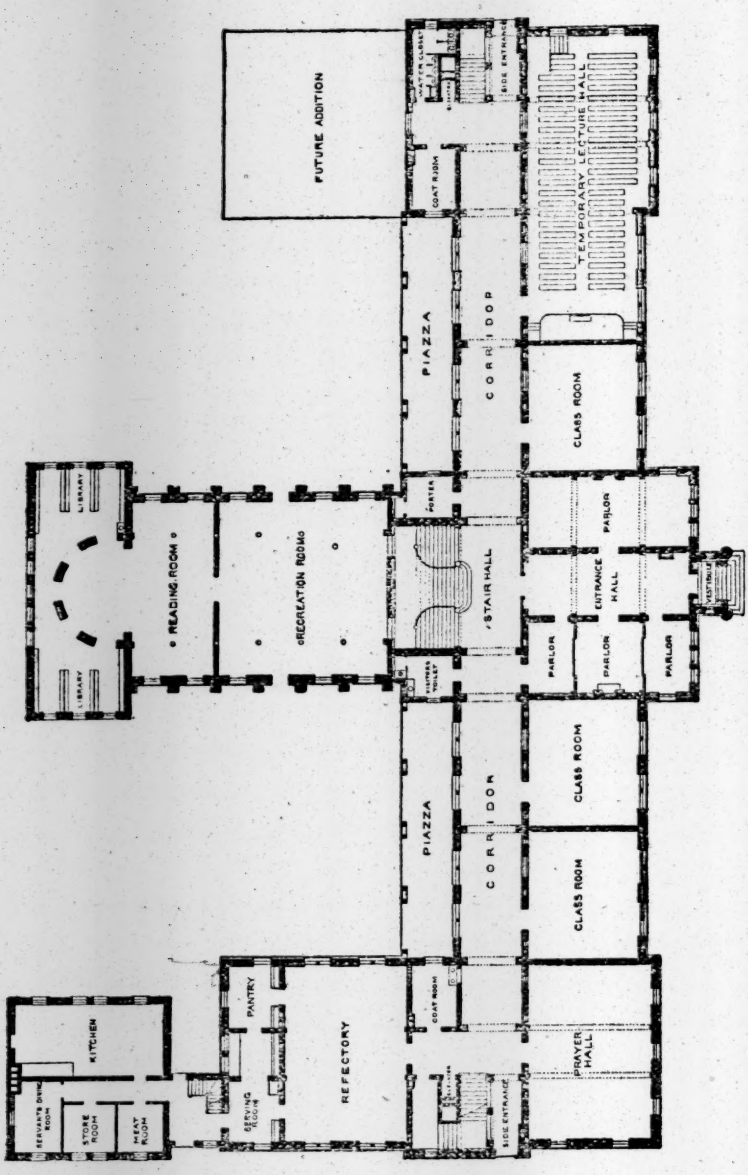
[1] This Inscription was written by the late Mgr. Corcoran, and in its original form reads as follows:

MARIÆ GUENDALINDÆ CALDWELL
QUOD ÆDES MAGNI LYCEI
SUIS SUMPTIBUS AB INCHOATO EREXERIT
NE
TANTÆ MUNIFICENTIÆ EXEMPTUM
POSTEROS LATERET
CURATORES LYCEI
LAPIDEM CUM TITULO PONENDUM
DECREVERUNT.

spacious, and well adapted for reception purposes. In the principal parlor will be placed the celebrated painting of Leo XIII, made by Ugolini, and donated by the Pontiff himself to the University. The same room will contain the life-size portraits of Archbishop Carroll and General Washington, painted by Signor Gregori of Notre Dame University, who has done so much excellent work since coming among us. The picture of Washington has been pronounced by those who have seen it as worthy to rank with the best paintings the country possesses of her first President. The portrait of Archbishop Carroll is equally meritorious, both as a likeness and as a work of art. The first story corridor, like those on the other floors, is arcaded, and extends through the main building and wings 266 feet; it opens out into the wide piazzas in the rear and communicates with the lecture hall, the class rooms, the prayer hall, and the students' refectory in the north wing. There are three class rooms, each 25 by 30 feet. The prayer hall and dining room are each 29 by 41 feet, and the lecture hall 28 by 72 feet. Library, reading and recreation rooms, ample and easily accessible, occupy that part of the first floor under the chapel. Across the central corridor, opposite the main entrance, rises the grand stairway, leading up to the chapel, and continuing on to the fifth story hall, the most spacious and elegant room in the whole house. This stairway is a model in design and work, is well lighted, broad, and easy of ascent. Two fire-proof stair-cases, one at each end of the main corridor, car-

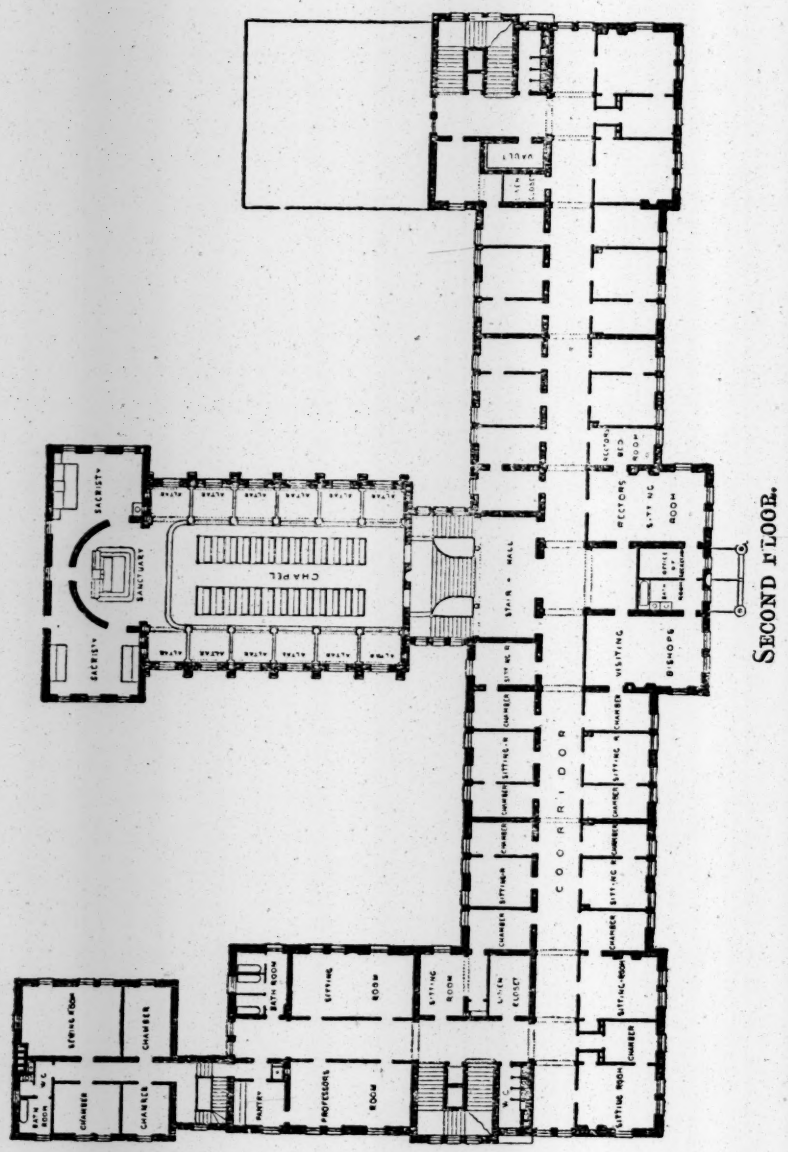
The Inscription over the entrance of the Chapel is equally beautiful and classic in style:

ELISABETHA BRECKENRIDGE CALDWELL
RARI EXEMPLI FŒMINA
SACELLUM D. PAULI
ÆRE SUO
EXTRUXIT OMNIQUE CULTU EXORNAVIT
CUI
ÆTERNAM IN CHRISTO PACEM
ADPRECAMINI.


FUTURE ADDITION
TEMPORARY LECTURE HALL
COAT ROOM
SIDE ENTRANCE
PIAZZA
CORRIDOR
CLASS ROOM
LIBRARY
READING ROOM
RECREATION ROOMS
PORTER
STAIR HALL
PARLOR
ENTRANCE HALL
VESTIBULE
LUNCHES TOILET
KITCHEN
PANTRY
REFECTORY
SERVANTS DINING ROOM
STORE ROOM
MEAT ROOM
SERVING ROOM
PRAYER HALL

FIRST FLOOR.

ried up around a brick shaft and enclosing the ventilating flues and elevators, also lead to the upper floors, which are simply laid out, with a central corridor ten feet wide, and suites of rooms for professors and students on each side. On the second floor are the Rt. Rev. Rector's rooms, and guests' chambers in the centre building, and professors' dining room and library in the north wing. Bath rooms and water closets, constructed on the most approved sanitary principles, are placed on all the floors except the first. On the fourth floor a pleasant place in sunshine and quiet has been chosen for the students' infirmary. The fifth floor of the main building is devoted entirely to light gymnastic and amusement purposes; this is the finest room in the house by reason of its form, spaciousness, and beautiful outlook. The prospect to the South is charming beyond description. Stretched out before one lies the city of Wahington with its picturesque outskirts, its superb public buildings and monuments, its handsome private residences and magnificent streets, and off in the distance the silvery boundary line, the irregular Potomac. The entrance into the chapel is through two door-ways, between which, in a niche, stands a full-size statue of Our Lady of the Immaculate Conception. The space between the doors and around the niche is handsomely designed with clustered columns and arches, all of quartered oak. The interior of the chapel consists of a lofty, arched nave with a semicircular sanctuary; along each side of the nave run six arched alcoves or bays, each ten feet wide, and in each of which is built a small marble altar, thus making together 13 altars in the chapel on which the Holy Sacrifice of the Mass may be offered up at the same time. These altars were all finished in France from specially prepared designs. Twelve splendid stained glass windows, executed in Munich, have been put in the sides of the nave, one in each alcove over the altar, and which with the five in the sanctuary shed an abundance of light, while softening with their variety of rich tints the white glare from outside, and lend a subdued


CHAPEL
SANCTUARY
SACRISTY
SACRISTY
BATHS
STAIR - WALL
RECTORS BED ROOM
SITTING ROOM
BISHOPS
VISITING
CORRIDOR
SITTING ROOM
CHAMBER
BATH ROOM
SITTING ROOM
SITTING ROOM
PANTRY
PROFESSORS
ROOM
SITTING ROOM
CHAMBER
SECOND FLOOR.

light and religious air to the sacred place. The alcoves are separated by fluted pilasters set upon a handsome dado, which is made of Keene cement, with a highly polished marble base. The pilasters carry a richly ornamented cornice, from which spring the ribs and the arched ceiling of the nave, decorated with centre pieces and enrichments in fine stucco. Over the entrance of the chapel is the organ gallery, finished with a panelled front of quartered oak; the doors, furniture, and floors are of the same wood. The kitchen, laundry, and servants' apartments are provided in a back building, communicating with the main structure by only a convenient passage way.

In all the public rooms hard woods have been employed, quartered oak and ash; the wood-work of the other rooms and parts of the house is cypress, finished in the natural wood and in cabinet style. The stepping, and the flooring of the halls, corridors, and public rooms are of maple. The entire building is heated by steam and lighted by electricity; the latest and safest methods in each have been introduced. Twenty clocks in the pneumatic system are being constructed by Lenman of Baltimore. By the use of terra cotta lining for all outside walls, and terra cotta partitions where brick was not used, the house has been in great part rendered fireproof; the plaster was laid on this wall-surface of terra cotta or brick and on wire lathing on all ceilings throughout the building. These precautions, together with counter floors on mortar in every story, make it healthful, deaden the sound, and ensure, as far as possible, against fire.

The Divinity Building is a truthful expression of its object, and well worthy to be the home of knowledge and the citadel of truth. The simple beauty of the design and execution does the highest credit to those who planned and carried it out. It has the three requisites for perfection sought by the ancients in all model buildings, "*Firmitas, Unitas, Venustas,*" and will long endure, to be the admiration of all who appreciate architectural beauty and artistic finish. It is a noble

monument to commemorate the First Century of our history, and a fitting landmark to tell to future generations how far one century of progressive life has carried the Catholic Church of America.

Finally, do we look for too much when we expect that solidity of acquirements and strength of purpose in the use of these will be the distinctive equipment of the men the University will send forth? We think not. When we recall that the conditions of matriculation ensure the admission of those only who are of eager will and quick powers, of men who have assumed the *toga virilis*, we look with confidence for an increase of zeal and knowledge, the forces which renew the face of the earth. The coming decades will show, we may believe, that the work and the worry have not been in vain.

CONFERENCE.

THE "ASPERGES" DURING EXPOSITION OF THE BLESSED SACRAMENT.

WHEN the Blessed Sacrament is exposed the Asperges of the people is made as usual but not of the altar of exposition.

Dubium. Quum diversimode sentiant auctores circa aquæ lustralis aspersionem faciendam in altari in quo expositum invenitur SS. Sacramentum, quæritur utrum omittenda sit in casu aspersio aquæ benedictæ, an vero facienda? Et quatenus affirmative ad secundam partem, utrum omitti debeat in casu aspersio altaris?

Resp. Exposito SS. Sacramento, omittitur tantum aspersio altaris. (S. R. C. die 18 Julii 1885, n. 5944, II.)

ERECTION OF CONFRATERNITIES.

Qu. Are we limited by any recent decrees, in our use of the faculties formerly, and I believe still, granted by our Bishops, viz.: Erigendi Confraternitatem de Monte Carmelo, SS. Rosarii, et Bonæ Mortis; necnon instituendi pium exercitium Viæ Crucis, cum applicatione omnium indulgentiarum et privilegiorum quæ summi Pontifices prædictis confraternitatibus, et Viæ Crucis exercitium peragentibus impertiti sunt?

Resp. Priests in the United States may use the faculties given them by the Ordinary of their Dioceses without any limitations, as these faculties come to them directly from the Holy See represented by the Propaganda. They need not, therefore, the authority of any Religious Community for the establishment of Confraternities, but the names of the members should be sent to the principal Confraternity or religious house of which the Confraternity forms a branch. Such is

the tenor of a letter recently published by the S. Congregation, and which may be found in another part of this issue.

(Cf. Analecta.)

MATRIMONIAL DISPENSATIONS AND THE CLAUSE "DE INCESTUOSA COPULA DECLARANDA."

By a Decree of the S. C. de Prop. Fide., dated May 9, 1877, certain conditions were affixed to the obtaining of matrimonial dispensations which, if neglected, would render the dispensation, although granted, invalid. Among the conditions was the following (clause 7):—

Copula incestuosa habita inter sponsos *ante dispensationis executionem*, sive ante sive post impetrationem, sive intentione facilius dispensationem obtinendi, sive etiam seclusa tali intentione, et sive copula publice nota sit, sive etiam occulta. Si haec reticeantur, subreptitias esse, et nullibi ac nullo modo valere dispensationes super quibuscumque gradibus prohibitis consanguinitatis, affinitatis, cognationis spiritualis et legalis, necnon et publicae honestatis declaravit S. Congr. S. Officii, fer. iv. 1 Aug., 1866. In petenda vero dispensatione super impedimento affinitatis primi vel secundi gradus lineæ collateralis, si impedimentum nedum ex matrimonio cum defuncto conjuge oratoris vel oratricis, sed etiam ex copula antematrimoniali seu fornicaria cum eodem defuncto ante initum cum ipso matrimonium patrata oriatur, necesse non est, ut mentio fiat hujusmodi illicitæ copulæ, quemadmodum patet ex responso S. Pœnitentiariæ diei 20 Mart. 1842, probante S. M. Gregorio XVI ad Episcopum Namurcens., quod generale esse, idem tribunal literis diei 10 December 1874 edixit.

This clause, it must be remembered, has been revoked by a Decree of Leo XIII, 25 June, 1885. Hence the omission to mention in the request for a dispensation the fact "copulæ incestuosæ vel pravæ intentionis ex qua perpetrata sit" would not render the dispensation invalid. We give that

portion of the Decree of Leo XIII referred to which is to the point:—

Quum plurimi sacrorum antistites sive seorsum singuli, sive conjunctim S. Sedi retulerint, maxima ea de causa oriri incommoda, quum ad matrimonialium dispensationum exsecutionem proceditur, et hisce præsertim miseris temporibus in fidelium perniciem non raro vergere quod in eorum salutem sapienter inductum fuerat, SS. D. N. Leo divina providentia Papa XII eorum postulationibus permotus, re diu ac mature perpensa, et suffragio adhærens Eminentissimorum S. R. E. Cardinalium in universa christiana republica una mecum inquisitorum generalium, hasce literas omnibus locorum Ordinariis dandas jussit, quibus eis notum fieret, decretum superius relatum [1] S. Romanæ et Universalis Inquisitionis et S. Pœnitentiariæ, et quidquid in eundem sensum alias declaratum, statutum aut stylo Curiæ inductum fuerit, *a se revocari, abrogari, nulliusque roboris in posterum fore decerni;* simulque statui et declarari, *dispensationes matrimoniales posthac concedendas, etiamsi copula incestuosa vel consilium et intentio per eam facilius dispensationem impetrandi reticita fuerint, validas futura:* contrariis quibuscumque etiam speciali mentione dignis minime obstantibus. (D. 25 Junii 1885.)

[1] This is the clause which we refer to above in the Decree of 1877.

ANALECTA.

INDULGENCES FOR THE SOULS IN PURGATORY.

THE following indulgences were granted last year to all those who during the month of November practised daily, publicly or privately, certain acts of devotion in behalf of the Souls in Purgatory:—

An indulgence of *seven years and seven quarantines for each day of the month.* Likewise *a Plenary Indulgence once during the month,* if, with true contrition for their sins, they confess, receive Holy Communion, and visit some church or public chapel, there to offer prayers according to the intentions of the Pope.

These indulgences are likewise *applicable to the Souls in Purgatory.*

DECRETUM URBIS ET ORBIS

Quo universis Christifidelibus conceduntur Indulgentiæ mense integro Novembri piis exercitiis animabus Purgatorii opem et solamen laturis.

Ex audientia SSmi, die 17 *Januarii,* 1888.

Inter cetera christianæ pietatis officia illud etiam in permultis variarum Diœcesium Ecclesiis obtinuit mense integro Novembri juvandi quotidianis suffragiis animas piacularibus pœnis excrutiatas, immo et privatim a Christifidelibus hujusmodi pium exercitium frequentare cœptum est. Quamvis autem singulis petentibus Indulgentiarum munera pro hoc pio exercitio Romani Pontifices concedere non renuerint, nondum tamen harum Indulgentiarum concessio universalis evasit.—Modo vero quum supplicationes porrectæ fuerint SSmo Dno Nostro Leoni Papæ XIII, quatenus universis Christifidelibus præfatum pium exercitium peragentibus Indulgentiarum thesaurum reserare dignaretur, Idem SSmus, hisce petitionibus clementer exceptis, quo ferventior erga defunctorum

animas foveatur charitas, omnibus utriusque sexus Christifidelibus, qui sive publice sive privatim peculiaribus piis exercitiis devotisque obsequiis animabus in Purgatorio detentis solamen per integrum mensem Novembrem quotidie offerre studuerint, Indulgentiam *septem annorum totidemque quadragenarum* semel in singulis præfati mensis diebus lucrandam, et iisdem pariter *Plenariam Indulgentiam* in una memorati die uniuscujusque arbitrio eligenda, qua vere pœnitentes, confessi ac sacra communione refecti fuerint, et aliquam Ecclesiam vel publicum Sacellum adiverint, ibique ad mentem Sanctitatis Suæ pie oraverint, clementer est impertitus; quas Indulgentias eadem Sanctitas sua defunctis quoque applicabiles benigne declaravit. Præsenti *in perpetuum* valituro absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus. Datum Romæ ex Secretaria S. Congregationis Indulgentiis Sacrisque Reliquiis præpositæ, die 17 Januarii, 1888.

Cajetanus Card. Aloisi Masella, *Præf.*
Alexander Episcopus, Oensis, *Secretarius.*
(S. Congr. Ind. et S. Relig., 17 Jan., 1888.)

INSTRUCTIO S. CONGREGATIONIS DE PROPAGANDA FIDE

Super Facultatem Benedicendi Coronas precatorias, etc., Erigendi Confraternitatem de Monte Carmelo, etc., uti exponitur in Facultatibus Extraordinariis C. 9.

Ex Secretaria S. Congregationis de Propaganda Fide.

ROMÆ, die Jun., an. 1889.

Illme ac Rme Domine,

Sacræ huic Fidei Propagandæ Congregationi dudum jam anteactis temporibus auctoritas per Summos Pontifices facta fuerat tribuendi Archiepiscopis, Episcopis, Vicariis et Præfectis Apostolicis aliisque Missionum Moderatoribus ab eadem S. Congregatione dependentibus, facultatem erigendi in locis sibi subjectis quascumque pias sodalitates a S. Sede adproba-

tas, iisque adscribendi utriusque sexus Christifideles, ac benedicendi coronas et scapularia earundem sodalitatum propria, cum applicatione omnium Indulgentiarum, quas Summi Pontifices prædictis sodalitatibus, coronis, et scapularibus impertiti sunt. Verum postquam per Decretum Sacræ Congregationis Indulgentiarum et SS. Reliquiarum editum die 16 Julii, anno 1887, constitutum est quoad Confraternitates SS. Trinitatis, B. M. V. a Monte Carmelo, et Septem Dolorum, ne eædem erigerentur nisi *requisitis antea et obtentis a respectivorum Ordinum Superioribus pro tempore existentibus literis facultativis pro earundem erectione*, a nonnullis dubitatum est num prædictum Decretum loca etiam Missionum respiceret, in quibus plura rerum adjuncta prohibent quominus quæ per illud præcipiuntur commode possint executioni mandari.

Quapropter ad omnem ambiguitatem e medio tollendam SS. D. N. Leo P. P. XIII, in audientia diei 15 superioris mensis Decembris a R. P. D. Secretario prædictæ S. Congregationis Indulgentiarum et SS. Reliquiarum habita, declarare benigne dignatus est S. hoc Consilium Propagandæ Fidei eisdem facultatibus quoad erectionem Confraternitatum a S. Sede adprobatarum uti prosequi posse, quas ante promulgationem prædicti Decreti diei 16 Julii anno 1887 habebat. In audientia vero diei 31 superioris mensis Martii habita ab infrascripto Sacræ Congregationis de Propaganda Fide Secretario eadem Sanctitas sua insuper jussit ut per hanc S. Congregationem, non obstante quavis prævia S. Sedis prohibitione, libera facultas tribui possit erigendi etiam Confraternitatem SS. Rosarii, ita tamen ut fideles iis adscripti non lucrentur nisi indulgentias communiter concessas omnibus in genere Confraternitatibus canonice erectis. Moderatores igitur Missionum huic Sacræ Congregationi Fidei Propagandæ subjecti facultates ab eadem sibi faciendas quoad omnium Confraternitatum erectionem, fidelium in easdem aggregationem, scapularium benedictionem, et indulgentiarum applicationem, valide et licite exercere se posse sciant quin a quopiam cujusvis Regularis Ordinis Moderatore veniam aut as-

sensum expetere aut obtinere antea teneantur. Quoad Confraternitates SSi. Rosarii tamen, si velint eas ita constitutas ut fruantur etiam peculiaribus illis Indulgentiis quæ competunt Confraternitatibus erectis auctoritate Magistri Generalis Ordinis Prædicatorum, tunc ad eum recursum habeant oportet.

Hac vero data opportunitate nonnulla insuper quoad prædicta notantur. Dubitarunt aliqui num ad aggregandos fideles cujusdam loci alicui Confraternitati necessaria foret prævia ibidem ejusdem Confraternitatis canonica erectio. Verum licet id in fidelium commodum profecto cederet, ac plerumque consulendum videatur, necessarium tamen non est cum sacerdotes adsunt qui fideles in pias Sodalitates adsciscendi facultatem habeant. Hoc tamen in casu *sacerdotes prædicti tenentur fidelium cooptatorum nomina ad proximiorem Confraternitatem, cui eos adlegerint, transmittere,* aut ad proximiorem domum religiosam respectivam, si de Confraternitatibus agatur, quæ regularis cujusdam Ordinis auctoritate fuerint erectæ.

Quod vero pertinet ad recensenda in albo Confraternitatum nomina fidelium iisdem adlectorum, id tamquam necessaria conditio absolute requiritur ut indulgentias Confraternitatibus adnexas lucrari fideles queant. Quapropter ab ea lege derogari nequit nisi per peculiaria Indulta quæ solum determinatos casus et certa loca respiciant.

Attamen si quando ob ingentem fidelium adgregandorum numerum aliave ratione contingat eorum nominum in albo recensionem difficultatem sacerdoti cooptanti facessere, tunc designare is poterit unam vel plures pro opportunitate sibi visas personas, quæ fidelium nomina scripto referant in catalogum, quem ipse postea subsignabit, et ad proximiorem Confraternitatem seu domum religiosam, uti superius dictum est, transmittat.

Ego interim Deum precor ut te diutissime sospitet.

Ad officia paratissimus

Joannes Card. Simeoni, *Præfectus.*

✠ Dominicus Archiep. Tyren. *Secretarius.*

LITTERÆ QUIBUS PRÆCIPITUR EPISCOPIS, UT SUCCESSORIBUS SUIS TRANSMITTANT PARTICULAS SS. LIGNI CRUCIS, QUAS THECIS INCLUSAS PECTORE PRÆ SE SUSPENSAS FERUNT.

Illme et Rme Domine :

Cum reliquiæ sanctissimæ Crucis in dies rariores fiant ac merito timendum sit ne paullatim non facile suppetant quæ ipsis Episcopis, veluti proprium suæ dignitatis gestamen, rite tradantur, ex jussu SS. D. N. Leonis XIII, Reverendissimis Episcopis enixe commendatum volumus, ut SS. Ligni particulas quas thecis inclusas pectore præ se suspensas ferunt, successoribus suis transmittendas curent, adeo ut post ipsorum mortem (studio et opera Capituli Cathedralis, vel ejus qui, vacante sede, Episcopi vices gesserit) ad hos perveniat legitimo hæreditatis jure. Quo pacto, novis Episcopis nulla erit necessitas alias non sine difficultate aliunde quærere, sed omnes tamquam sibi et officio suo addictas et destinatas inpromptu paratas habebunt, ceteris qui sequentur suo tempore transmittendas.

Quod de Crucis dumtaxat reliquiis intelligendum est. Nam de thecis ex pretioso metallo in Crucis formam affabre factis, statuent quod opportunius videbitur : quæ, cum demptæ fuerint SS. Ligni particulæ, donari, legari quibus placebit ac per privatos hæredes distrahi, vendi, remota quavis indecoræ aut profanæ negotiationis specie, libere poterunt. Sunt emim pretio æstimabiles.

Non dubito, Illme Domine, quin huic æquissimo providentissimi Pontificis desiderio ea qua par est cura et diligentia sis obsequuturus.

Interim omnia tibi a Deo et a Virgine Matre fausta ex intimo corde adprecans, me tuis precibus præcipue commendo.

Amplitudinis Tuæ,

Uti Frater

L. M. Card. Vicarius.

Romæ, ex Aedibus Vicariatus, in Solemniis Annuntiationis Deiparæ, die 25 Martii, 1889.

LIBRARY TABLE.

We have on our table the following periodicals :

ACTA SANCTÆ SEDIS. Roma, Fasc. 251.

ANALECTA JURIS PONIFFICII. Roma, Liv. 248-249.

LE CANONISTE CONTEMPORAIN. Paris, No. 142.

NOUVELLE REVUE THEOLOGIQUE. Tournai, Belg., Vo lxxii. No. 4.

PASTOR BONUS, Trier, Heft. 8--9.

REVUE DES SCIENCES ECCLESIASTIQUES. Amiens.

Numbers 352 and 353 of this Review contain a very trenchant criticism by the Abbé Rambouillet of *Les Origines chrétiennes* of the Abbé Duchesne. The paper bears the title *The Jews and Gentiles in the Church of the First Century* and aptly shows that the author of the *Beginnings of Christianity*, in adopting the view that there was dissension within the early Church between Jew and gentile—an opinion akin to that of Christian Baur and the other Tübingen rationalists, though of a different avowed tendency—is unsupported by trustworthy historical proof.

A portion of what promises to be an interesting paper is given in number 355, entitled, *An unpublished page of the history of the Vulgate.* The unpublished page is the *Epistola Petri de Aliaco* (Pierre d'Ailly) *ad novos Hebræos*, in which the famous Cardinal of Cambray, (when he wrote the epistle *Bachelor at Navarre*) finds fault with St. Jerome's translation. The opusculum *Apologeticus*, by the same author, gives the correction he thinks ought to be made in the version—the revision and custody of its purity to be entrusted to the professors of the Paris University. D'Ailly is well known for his horror of beaten tracks, and the publication of his Epistle is sure to show something fresh in the way of criticism. The paper of Dr. Salembier contains the introduction and the first chapter of the letter of d'Ailly.

BIBLIOGRAPHIE CATHOLIQUE, Paris, No. 2-3,—

has a timely critique of the last edition (5th) of Abbé Vigoroux's *La Bible et les Découvertes Modernes*, and of the 2d edition of the same writer's *Mélanges Bibliques.*

PASTORAL-BLATT, St. Louis, N. Amerika, Vol. xxiii, no. 9,—
contains some eminently practical suggestions as to the duties which a priest owes to his predecessor as well as to his successor in office. We cannot here reproduce the author's (M. P.) excellent remarks, but propose to return to so important a subject later.—The Rector of St. Francis' Seminary, Wis., calls attention to the fact that provision is made in the institution for training teachers of the deaf and dumb.

LITERARISCHE RUNDSCHAU, Freiburg, No. 8-9,—
contains a notice of the 4th vol. of the new edit. of St. Bonaventure's complete works. This is the first thoroughly critical edition. The first four volumes complete the commentary of the Seraphic Doctor on the *Sentences*.

EPHEMERIDES LITURGICÆ, Roma, No. 9-10.
The chief paper in number 9 & 10 traces by archæological signs the four chief festivals of our Blessed Lady back to the early centuries of the Church.

KATHOLISCHE ZEITSCHRIFT FUER ERZIEHUNG U. UNTERRICHT, Duesseldorf, Heft 8.
Fortunate the Catholic teachers who can read German. They have access to treasures in stable and transient literature bearing on the aspects and duties of their vocation. We have in the number before us excellent suggestions on the *Value of travel for a teacher*, and on *vacation resorts for sickly and weak children of poor parents.*

DER KATHOLISCHE SEELSORGER, Paderborn, Heft 8.
We find in this excellent monthly for the clergy a practical paper on *The priest at the death-bed of a six-year old child.* The kernel is certainly worth extracting and preserving: "Many a child of less than nine years dies without the attendance of a priest. Its parents or guardians think it stands in no need of priestly aid." The writer imputes this error to the lack of pastoral instruction, such lack being at times due to the hazy notions on the subject held by priests themselves. He lays down the following proposition: "It is certain that a child under five or six years can sin," proving it by several reliable facts. In the well-organized parish of X a child of five fell dangerously sick. A priest was sent for, but learning the child's age, he refused to go. The boy, in half despair, cried "that he had sinned by lying and stealing, and unless he confessed could not enter heaven." He was quieted by the promise of the priest's attendance next day, but "died during the night in his

mother's arms, who tried to comfort her little one by evoking acts of contrition." The assertion is confirmed by the authority of St. Alphonsus and Lehmkuhl—the latter inferring the obligation incumbent on those having care of souls of conferring absolution (conditional or absolute, as the case may require) in mortis periculo, etiam si puer seu puella sit in teneriori ætate (quam septennium).—Theol. Mor. N. 1203.

What is the priest to do at the death-bed of children? 1. Instruct them de scitu necessariis necessitate medii. How this is to be done will depend on varying circumstances. The writer suggests one of those forms which is prompted by the instincts of a pastor's heart moved by the spirit of the Good Shepherd.—2. Instruction on confession and administration of the sacrament of penance in conformance with the child's condition.—3. Instruction for the reception of Extreme Unction.—4. As to Holy Communion, the principle of St. Alphonsus should be regarded: Pueris qui jam sint *compotes rationis*, in articulo mortis non solum Communio dari potest, sed debet. Sufficient discretion is *rarely* found in a child under six or seven.—5. When the last sacraments have been administered to a child, the ritus sepeliendi *adultos* is *per se* to be followed in the interment. According to Benedict XIV the *ætas discretionis* is *generally* taken to be the 7th year completed. This age will regulate the obligation, following the *ecclesiastical* precept. But, says Lehmkuhl: "Si de lege *divina* agitur, ut de *confessione*, sine dubio sicut usus rationis, ita obligatio peccata confitendi prius adesse potest" (Ibid., n. 138). And elsewhere: "Confessio institui debet, quam primum periculum est, ne forte pueri peccaverint [graviter] et in peccato permaneant: quod sane non raro ante septennium, imo aliquando multum ante sexennium accidit (Ibid., II., n. 646).

ANNALES DE PHILOSOPHIE CHRETIENNE, Paris, No. 5-6.

This champion of true philosophy, under the guidance of its present director, is always timely in its defense and attack, though its blade and mail come from the honest medieval forge, yet tempered and burnished anew for present use. Instances of this are two papers in the first of these numbers—"Le principe de raison suffisante et l'existence de Dieu"—"L'ame spirituelle dans le corps: sensibilité et volonté libre," and the one in the second on "L'unité des forces physiques."

DIVUS THOMAS, Roma, Fasc. 42.

"A hard student," says Cardinal Manning (Eter. Priesthood, p. 124), "once advised a friend to have 'five minute books.' And many a book

could be read through in a year by five minutes a day." We are not sure that each of the articles in this scholastic commentary could be read in so short a time. Yet those who exert "the power of attention and will," to which His Eminence alludes in the context, could certainly master many of them at brief intervals, and so would come to learn by experience that "the little knowledge of (their) great things"—thus snatched at stray moments—"is worth more than a great knowledge of the little things" with which many a bigger sheet is filled, and which consequently demands a large claim on the passing hour. Here is an illustration. In March, '83, *Divus Thomas* began a series of papers explanatory of the third part of the Summa. Their perfectly clear, rigorous method and style make them comparatively easy reading—five to ten minutes sufficing for careful perusal. Those who from the beginning gave them that amount of time *monthly* have acquired a fair insight into seventy-four articles of the magnificent treatise, which merited for the Angelic Doctor his Master's praise: "Bene scripsisti de me, Thoma."

THE ILLUSTRATED CATHOLIC MISSIONS, In connection with the Society of the Propagation of the Faith. No. 40., vol. iv. Cath. Publication Soc. Co.—

Contains some interesting and touching letters from Catholic Canadian Indians to Bishop Isid. Clut.—"The Illustrated Missions" inform us that they have plenty of valuable matter on their hands, so as to be able to publish weekly instead of monthly. But they lack the support and require a trebling of their circulation before they may do so. The French and Italian "Missions" are issued weekly. A good word from the clergy would easily make it possible among our vastly greater number of English speaking Catholics.

THE COLORED HARVEST.—St. Joseph's Seminary, Baltimore, Md.

Four millions of unbaptized negroes, with almost as many more in an abandoned spiritual condition, and this vast host of heathens at our very doors! It is an appalling fact when we remember that, though our special mission may be in another sphere, a small kindness on our part, done by the way, will wrest them from the doom of eternal loss. We cannot be indifferent if we have any heart for our Master's work. And what can be done by those who are not called to labor personally among the negroes? The Lord of the harvest pointed it out long ago. Prayer, alms, or even a kind word for the so evidently good cause, which may dispose others to prayer or other practical charity. Father Slattery,

who has devoted himself to the work, has opened a seminary, where priests for the mission among their colored brethren may be trained, and Epiphany College, an Apostolic college where zeal is to be nourished for the sacred mission, is to feed the seminary; that is, from it youths are to be drawn to finish their ecclesiastical education at the Seminary for the Colored Missions. Both these institutions, we understand, depend on this paper, "The Colored Harvest," for their support. Twenty subscribers are easily procured by any one who cares, and what is important to all of us is this, that zeal for a good cause like this widens the heart, instructs in the ways of our holy faith, and supplies much that every faithful pastor would wish to do for his own flock. There is a beautiful life of a negro saint, Bl. Martin de Porres, published in the charming English of Lady Herbert, who translated it from the Italian. Whilst it is sold at reduced rate by Fr. Slattery, the proceeds are for the benefit of the colored missions. Give it to the young at Christmas. Another thing which only priests as spiritual directors can generally effect — the sisters of St. Francis at Philadelphia (505 Reed Str.) have generously volunteered to train subjects for the negro missions. The following are the conditions for admission: 1. A special desire for the colored apostolate. 2. An earnest resolve for perfection. 3. Recommendation of spiritual director. 4. Favorable age, good health, sound constitution. 5. Ample supply of clothing. 6. To give, as far as possible, toward support during novitiate.

DAS HEIMATHLOSE NEGERKIND und Bote des hl. Peter Klaver Vereins, Houston, Texas,—

Has a similar object in view as the "Colored Harvest."

THE INDIAN ADVOCATE.—Devoted to the interests of the Sacred Heart Mission, Indian Territory,—

Published by the Benedictine Fathers of Indian Territory to obtain means for the education and conversion of the Indians of that district.

NATUR UND OFFENBARUNG.—Muenster, vol. xxxv, Heft 8-9.

Number 8 contains two exceedingly interesting papers on ants by the Jesuit scientist Wasmann, and the number 9 ends a series of original papers on the subject of "Variety of species among the lower living organisms."

L'AMI DU CLERGE.—Revue de toutes les questions ecclésiastiques, dogme, morale, liturgie, droit canon, écriture sainte, patrologie, histoire sacrée, prédication.—Recueil hebdomadaire. Paris. No. 38 et 39.

F. P. S.

BOOK REVIEW.

PHILOSOPHIA LACENSIS, sive series Institutionum Philosophiæ Scholasticæ edita a presbyteris Soc. Jesu in collegio quondam B. Mariæ ad Lacum disciplinas philosophicas professis. Institutiones Logicales sec. principia S. Thomæ Aq. ad usum scholasticum accommodavit Tilmannus Pesch, S. J. Pars II., Log. Major. Vol. I., Log., crit. et form. Friburgi Brisgoviæ. (Herder, St. Louis.) 1889. pp. xxii, 645. (price, $2.50 net.)

This latest addition to the Cursus Lacensis deserves a double welcome; first, on the score of its prompt arrival so soon after its predecessor (which we noticed in a recent number of this Review), and, secondly, because of its sterling worth. The preceding volume contained a summary of the general notions prerequired to an accurate study of Logic, together with an outline of Dialectics. The volume before us analyzes and discusses in detail the subject matter of both material and formal Logic. It opens with an introductory disputation, examining, *pro* and *con*, the *triplex modus sciendi*, the primary mental acts, the nature, division, and utility of logical science. The first book covers the ground of Critics, treating (Disp 1.) negatively and positively of the existence of certitude, especially as to its primitive state in the intellect; (Disp 2) the motives, intrinsic and extrinsic, of certitude; (Disp 3) its principle, the false theories on this vital question being rejected and objective evidence established as to the ultimate criterion of certitude; (Disp 4) the existence and nature of logical truths, falsity, and error; (Disp 5) the refutation of the so called criticism of Kant (Disp 6), the true theory of human cognition: the nature of the cognoscitive act, faculty, and state.

Book second deals with formal Logic; (Disp 1) entering into the ancient yet ever new question of universals in general, and the predicables in particular; (Disp. 2) the nature of the judicial act with its verbal expressions; (Disp. 3) argumentation as to form and matter; and lastly (Disp. 4), the nature of science *secundum se* and in its bearing towards revelation. As is plain from our sketch, there is to be another volume on what may be called *real Logic*, wherein the ontological questions re-

garding the transcendental, predicamental, and post-predicamental concepts will be examined.

As an illustration of Fr. Pesch's method let us select his treatment of the much vexed question concerning the co-existence in the intellect of the acts (or habits) of science and faith in respect to the same object. First he states the *rationes dubitandi*, which may thus be summarized: 1. what is *believed* must be *obscure;* what is known (*scitur*) cannot be obscure. 2. Faith supposes the intellect moved by the will; science, by the object. Now, the intellect cannot be at once under the influence of these two motives. 3. We *see* what we know; we do *not see* what we believe. 4. As the sun bedims lesser lights, so in the presence of science faith shows no rays. 5. The intellect, actuated by science, contains eminently all the perfection of assent implied by an act of faith in reference to the same object. If I see the sunshine I know that it is day, and I am unable at the same time to believe the fact. 6. If the intellect has already *immediate* grasp of an object, it cannot make use of a medium to obtain that which it possesses (which would be the case in an act of faith). Such are the arguments for the negative side. Though we have abbreviated them, they show nevertheless that Fr. Pesch is a fair adversary. His own teaching may be thus declared: There is no repugnance in the co-existence of science and faith in the same intellect in regard to the same *attested* truth. Some prenotes are necessary, explanatory of the state of the question. 1. We must distinguish between certitude as to the truth *attested*, and certitude as to the *attestation*. The conclusion relates to the former only. 2. The question supposes *identity of object*. Science and faith may, of course, co-exist in respect to different objects. Moreover, an act of faith may coexist with the scientific habit, and an act of science with the habit of faith. The question touches the co-existence of the two acts—and consequently of the two habits. 3. The conclusion prescinds from the question whether the mind can by a single act attend to the motive of the two acts—of science and faith. 4. Moreover, the question is not as to what ordinarily takes place—non de facto, sed de jure—de possibilitate.

The author's proof runs thus. Two acts that are not opposed one to the other may co-exist in the same subject. But the acts of science and faith are not opposed one to the other. Th.—The minor is proved. 1. They are not opposed as to the *essence* of the proposition (declarative of the object), for they may be both affirmative or both negative;

2. nor as to the *properties* of the proposition, for they may both have the same quantity and quality; 3. nor as regards evidence and non evidence, for faith does not imply non evidence in a positive, but only in a negative sense; in other words a lack of (intrinsic) evidence, not of mental obscurity. In reply to the arguments against the proposition, The 1st is distinguished—what is believed must be obscure formally, as *believed*. Conceded. As concomitantly *known*. Denied. As to the 2d arg. ;—the minor is denied. The intellect may be necessitated by one motive, yet freely moved by another. The antecedent of the 3d argument is distinguished. We see what we know in respect to the act of science. In respect to the act of faith the same thing under different respects may be seen and not seen. 4. The parity is denied: or if it be admitted, faith may be called an additional illumination. 5. The certitude resulting from testimony is not contained either formally or eminently in that resulting from science; the formal object of the certitude in each case being different, so also is the respective certitude. It is often superfluous, indeed, but by no means impossible to believe what one already knows,—just as it is superfluous, though not impossible, to give a penny to one having large wealth. 6. It is denied that a medium may not be used to assent to a truth which is already held on a different motive.

We have selected this question as a fair sample of Fr. Pesch's method, (though we fear that in seeking brevity we may have detracted from his clearness) the facsimile as it is of that of St. Thomas. It shows, however, on the other hand, the author's liberty of judgment: that, whilst almost invariably following the teaching of the Angelic Doctor, he does not hesitate to adopt an opposite opinion on non-vital points when he finds its intrinsic arguments of greater weight. We say opposite opinion, for though, doubtless out of reverence for the Angelic Doctor (for he cites the places in the Summa and in the Quæstio de Veritate where a contrary doctrine is defended), Fr. Pesch does not style his own view as impugning that of so high an authority, yet there can be no doubt that it does so in fact. It is true, some, for instance Cardinals Aguirre and De Lugo, seek to explain St. Thomas as not adverse to the affirmative opinion, yet, as Card. Franzelin frankly says: "Fatemur nos in hac quæstione ad auctoritatem S. Thomæ non audere appellare" (De Deo, p. 118).

For the rest, it is almost superfluous to add that the entire work is characterized by the same clear, thorough, exhaustive treatment that

marks the author's other writings, and has placed his "Philosophia Naturalis" and "Welträthsel" in the front rank of recent scholastic treatises. With the rigor and depth of the immortal works of Silvester Maurus and Alemannus it combines the results of more recent speculation, and brings the combined strength to bear in the defense of the old philosophy against its modern adversaries.

INTRODUCTION TO THE S. SCRIPTURES. In two parts. By Rev. John MacDevitt, D. D., Professor at All Hallows Foreign Missionary College, Dublin.—Benziger Bros., New York, Cincinnati, and Chicago. 1889.

This is to our knowledge the first book in English and by a Catholic on the subject since Dixon issued his "General Introduction" nearly forty years ago. We sadly needed and still need an amended edition of that work, or better, a new one on a similar plan, which will take account of the multitude of new things which have been added by modern critics and historical discoveries, throwing fresh light upon the authority of the sacred text. Hermeneutical science of to-day is thoroughly progressive, and the fact that infidelity and scepticism grow rampant in our midst makes it all the more necessary for us to be alive to the facts evolved by the study of philology and archæology and to measure their real value, when we see that they are adduced as arguments to subvert the authenticity of the Sacred Scriptures as historical documents and their inspiration as revealed testimony to religion. Dixon is, moreover, somewhat narrow in the way he insists upon verbal inspiration, finding fault with men like Cornelius a Lapide (against whom, strangely enough, he proves by a faulty syllogism), whose opinion has been since held by very respectable Catholic writers, such as, to quote only Englishmen, Cardinal Newman and Rev. Walworth. Our author, Dr. MacDevitt, indeed shows his good judgment in the chapter on the subject "Extent of Inspiration," when he quotes at considerable length from Cardinal Newman's article in the *Nineteenth Century*, Feb., 1884. For the rest, this book is not and does not pretend to be exhaustive. It is a plain statement, brought within the limited compass of 271 pages of large print, and giving the general reader a good idea of the authorship, character, and authority of the sacred writings. The two chapters on "The Catholic Church and Anticatholic Systems in connection with the Bible" and "The Book of Genesis and Natural Science" give proof that the author recognizes the actual needs of the hour in regard to the topics he

treats, yet in the last mentioned chapter he skims over certain facts in regard to the universality or non-universality of the Deluge, which make his reasoning or his appeal to faith somewhat weak. A good deal has been written on this subject, in particular within the last few years, which gives the advantage to scientific men in the question, and we need not be chary in admitting what is either a fact or at least a reasonable assumption. Since the sacred text teaches only truth, there is an answer to all real difficulties, whilst none of them are undone by shirking them. The book is divided into General Introduction and Special Introduction, which latter part examines the history and authenticity of the sacred books in detail. It is a useful contribution to the literature in English of the subject and deserves full appreciation, but we need something more for our students in seminaries and the clergy in society.

HUNOLT'S SERMONS. Volumes 5 and 6. The Penitent Christian; or Sermons on the Virtue and the Sacrament of Penance, and on all that belongs to Repentance and the Amendment of one's life, including also special instructions on Penance during the time of a jubilee and during public calamities. In seventy-six sermons adapted to all the Sundays and Holydays of the year. With a full index of all the sermons and an Alphabetical index of the Principal subjects treated, and copious marginal notes. By Rev. Francis Hunolt, S. J. Translated by Rev. J. Allen, D.D., Chaplain, etc. Two vols. 8vo.—Pr.$5.00.—Benziger Bros. New York, Cincinnati, Chicago. 1889.

The original from which the translation by Dr. Allen is made has been for years a model repository of sermons for the German clergy. It has this advantage over the ordinary collections intended to help the preacher, that its form and arrangement permit a ready analysis of the subject matter contained in each sermon. The author does not only give you, as many other homiletic works of merit do, an outline or skeleton which suggests the argument by division and subdivision of points, but he condenses in a pithy way all the parts of the composition in notes running along the margin, and he thus lets you see both the argument and his manner of developing and filling it out. We believe this to be the principal merit of Hunolt's sermons. There are certainly many other writers as clear, as vigorous, and as copious, but there are few who make the solid matter which they present equally accessible to the general reader. A sermon, no matter how good, if memorized and delivered by one who did not write it, loses some of its original force. Moreover, it is as laborious to commit literally to memory the work of another as it is difficult to

catch clearly the outline of argument in a composition which, like every work of art, conceals the lines in proportion as it is perfect. Yet, unless we analyze the work of another before preaching it, we profit nothing intellectually, and it is very questionable whether our hearers do. Fr. Hunolt teaches the preacher to think and to write a sermon, whilst he offers him both the model and the material. A preacher who has any sort of command of language and a tolerably good memory, if hard pressed, can cull a sermon from Hunolt in a very short time. He need only, as a general thing, run his eye along the margin and get the line of thought, with here and there an added illustration to fill out the reasoning. Ordinarily it is an excellent help to the priest who selects his subject on Monday, reads the marginal notes on the same and again on the following day. Then he allows the outline to assimilate thoughts and facts as they occur to him whilst observing or reading. On Thursday or Friday he will probably be able to write a sermon with some ease. If not, he could read Hunolt's sermon entirely, and it will readily become his own without the necessity of adhering to the author's words or expressions, which is in reality cultivating true oratory. To judge from the welcome which the former volumes have received, Dr. Allen, in the solitude of his South African home, is doing a world of good in the populous cities of the English-speaking world.

THE LITTLE OFFICE OF THE IMMACULATE CONCEPTION explained in short Conferences with appropriate prayers. Suitable for Sodalities of the Bl. Virgin. By Very Rev. Joseph Rainer, Rector of the Provincial Seminary of St. Francis.—New York, Cincinnati, Chicago. Benziger Bros. 1889. Pr. 50¢.

This beautiful little volume contains, as the title sets forth, Conferences explaining the sublime sense and harmony of the prophetic allusions to our Bl. Lady in the Old Testament, and the sweet canticles witnessing their fulfilment in the New. The matter was originally delivered to the students of the Seminary, and we would recommend it to the reading and pondering of all seminarians. To understand the language of the Church as she speaks in her office is to love her ways and to gather healthiest fruit from its recitation. We therefore heartily welcome this neat contribution of an almost forgotten branch of devotional literature.

PRAYER. By the author of "Golden Sands." Offered to novices and pious people of the world. Translated from the French by Miss Ella McMahon.—New York, Cincinnati & Chicago. Benziger Bros. 1889.

There is no need of recommending a book from the pen of the priest who greatly edified the Catholic world when he first published his "Golden Sands." But we venture to say that Miss McMahon did not read the proofsheets of her translated preface, otherwise such ridiculous mistakes as occur on page 5, and twice in the same passage, cannot be accounted for. Printers' errrors are easily condoned when recognized as such, although less so in devotional books than elsewhere; but in some cases they are unpardonable.

BOOKS RECEIVED.

DIE KIRCHENMUSIK NACH DEM WILLEN DER KIRCHE. Eine Instruktion fuer Katholische Chordirigenten, und zugleich ein Handbuch fuer musikalische, oder gænzlich unmusikalische Priester und Laien zur Erlernung der kirchenmusikalischen Vorschriften und zur Beurtheilung der Katholischen Kirchenmusik. Von Paul Krutschek.– Fr. Pustet. Regensburg, New York & Cincinnati. 1889.

THE HYMN-BOOK OF THE NEW SUNDAY-SCHOOL COMPANION. Being the melodies and accompaniments of the Mass, Vespers, and Hymns contained in the "The New Sunday-school Companion."—New York, Cincinnati, Chicago. Benziger Bros. 1890. Pr. 35¢.

ANTONII BALLERINI e societate Jesu Opus Theologicum Morale in Busenbaum Medullam: absolvit et edidit Dominicus Palmieri ex eadem Societate.—Vol. I. tractatus continens generales: De actibus humanis; De conscientia; De legibus; De peccatis; cum duabus appendicibus. In 8 de LXXX. 687 pag. Prati, ex officina libraria Giachetti Fil. e C. 1889.

LA VERITA INTORNO ALLA QUESTIONE ROMANA. Per. B. O. S. Seconda edizione. Prato. Tipographia Giachetti, Figlio, e C. 1889.

THE CATHOLIC FAMILY ANNUAL for 1890.—N. Y. Catholic Pub. Society Co.

THE CATHOLIC NATIONAL SERIES. New First Reader. New Primer. By the Rt. Rev. Bishop of Cleveland. Benziger Bros. New York, Cincinnati, Chicago. 1889.

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